THE MYSTERY OF JESVITISME

LES PROVINCIALES,

OR,

THE MYSTERY OF JESVITISME.

Discovered in certain LETTERS, *written upon occasion of the present Differences at* SORBONNE, *between the* JANSENISTS *and the* MOLINISTS:

Displaying the pernicious Maximes of the late CASUISTS:

The second Edition corrected; with large ADDITIONALS.

Sicut Serpentes———

LONDON,
Printed for *Richard Royston*, at the *Angel* in *Ivie-lane*. 1658.

UMI

The Preface.

TO presse too much upon a broken Enemy argues in the Conquerour a want of that Generosity, which might justly be expected in him, as a pure consequence of the successe of his arms. The extravagances of the CASUISTS are come to that height, that there needs nothing of satyre or aggravation to make them more horrid then they are in their own dresse. Leaving therefore the Reader to observe the horrour and impiety of their Maximes *out of the LETTERS, and ADDITIONALS what is here necessary, is onely, to give a short account of them, and to note what hath passed since the former Edition about the present difference; which is done for their satisfaction, who, because the scene lyes in another Countrey, would gladly be acquainted with the posture of Affairs.*

I shall not need to unravell the whole difference between the JANSENISTS and the MOLINISTS, since that aswell those that know it not, as those that do, may be sufficiently satisfied out of the LETTERS themselves. All then I shall note is the State of Affairs at the Colledge of SORBONNE when these Letters *began to appear. That was when the Colledge*

had so many extraordinary Assemblies, about the examination of the second Letter of Monsieur Arnauld, *about the beginning of the yeare M. DC. LVI. What the Colledge could not do, what all the Writings on both sides could not satisfie the world of, these* Letters *did, clearing up the difficulties, and telling us there were two questions examined, one relating onely to matter* of fact, *and consequently easily resolved, the other* of faith, *wherein all the difficulty lay. The Question of* Faith *was, whether a Proposition which M.* Arnauld *had taken out of two Fathers of the Church, Saint* Augustine *and S.* Chrysostome, *ought to be approved or condemned. The Doctors of all sides agreed that it was* Catholick *in the writings of Fathers; but the Adversaries of M.* Arnauld *pretended he had changed it in the citation so far as to have made it* heretical. *The businesse then was, to discover the difference, which his Adversaries endeavoured to make appear; but his Defenders so confuted that pretended diversity, that the MOLINISTS were forced to deny them the liberty of Answering, by limiting their discourses not to exceed half an hour. This breach of privilege, together with threats, obliged many to forbeare the Assembly, and to declare whatever were done there to be null.*

Monsieur Arnaulds *adversaries, being by this means left alone in* Sorbonne, *did what they pleased,*

pleaſed, without any oppoſition, and ſo proceeded to a cenſure of his Propoſition, as temerarious, impious, blaſphemous, worthy to be anathematiz'd and hereticall, *though there were nothing ſo remarkable as the* perfect conformity *there was between it and what was cited out of the Fathers, that is, ſuch as the Doctors that cenſured it could not aſſigne any difference.*

Nor were it on the other ſide neceſſity to make any anatomy *of the* LETTERS, *or the* ADDITIONALS. *For as to the former, there is a ſhort account of every particular* Letter *given by way of* ARGUMENT *before it: which, containing the ſumme and main Heads of each, may alſo ſerve for a* TABLE. *For the Latter, there needs no more then the very titles to diſcover the nature and deſign thereof. So that as to what concerns both* LETTERS *and* ADDITIONALS, *the Reader may find, what was requiſite to be done for his eaſe and convenience, at the end of this Preface.*

The Caſuiſt, *whom the Author of the* Letters *pretends a conſultation with, would haply abhor the lewdneſſe of theſe principles, were it not for the implicite reſpect he hath for his Authors, whoſe opinions, though contrary to his own judgement, he thinks ſo ſacred, that he fears not to publiſh any thing for which he hath their ſecurity. Hence does he diſcover their* Morali-

ty *as contributing much to the ſaving of many ſouls, not conſidering that what they allow as a prudent and chriſtian expedient is a baſe politicall complyance with the moſt irregular paſſions of men.*

Theſe conferences are continued till they come to certain eſſentiall points whereat the Author is ſo incens'd, that he cannot forbear exclaiming againſt the inſupportable prophaneſſe they muſt needs introduce. So that the Father being come to the higheſt exceſſes, as for inſtance, that of exempting Chriſtian Morality *from the obligation of* loving God *&c. the Author breaks off, and puts a period to that kind of entertainment with the X. Letter.*

The main deſign of their Morality, is, by a baſe inſinuation and complyance, to graſp all the world to themſelves, and to uſurp an univerſall empire over mens conſciences. To this end are their Maximes *levelld to the ſeverall humours of men. And, becauſe theſe contrary inclinations oblige them to have contrary opinions, they have been forced to change the true rule of manners, and to foyſt in another that ſhould be like a noſe of wax capable of all formes, a Monſter called the DOCTRINE OF PROBABILITY, whereby contradictory propoſitions are made equally ſafe and practicable. Out of that Mint come thoſe Maximes that are calculated for all humours, and qualities, as for*

Prieſts,

Prieſts, Religious men, Traders in Benefices, Gentlemen, Menial Servants, Merchants, Magiſtrates, Rich, poore, Vſurers, Bankrupts, Thieves, Common Proſtitutes and Fortune-tellers. *Such a generall care have theſe* Religious Mountebanks *to have ſome cure for all diſeaſes, ſo to gaine all the practiſe to themſelves.*

The IESVITS *ſenſible of the prejudice theſe* Letters *did them, and finding it increaſed by their ſilence, thought themſelves obliged to make ſome anſwer thereto. But how fatall that proved to them all* France *can witneſſe, nay, they themſelves are now ſenſible, and, by the ſtrange abatement of their former confidence, ſufficiently acknowledge.*

Two queſtions cleare up the buſineſſe; one whether the Caſuiſts *have taught theſe opinions, and that is a truth in matter of fact eaſily demonſtrable. The other, whether the opinions are not impious and unmaintainable; and that, their extravagances conſidered, is as much out of all controverſie as the other. So they took a great deale of paines to no purpoſe, and ſo unſucceſſefully, that all their undertakings proved abortive. The firſt thing they writ they called* a firſt Anſwer, *but there came not forth any* ſecond. *They put out in like manner,* The firſt and ſecond Letter to Philarchus, *and never came to a* third. *Then they laid the foundations of a long work which they called*

IMPOSTURES, whereof they promiſed foure *parts ; but, having littered the* firſt *and ſome part of the* ſecond, *the Damme miſcarryed, and there was no more noiſe of them. Then Father ANNAT, rallying all he could to come into the reliefe of his Society, put out* The faire Dealing of the Janſeniſts &c. *a pure repetition : Then,* An Anſwer to the Provinciall Letters. *But at laſt comes out a Booke entituled, AN APOLOGIE FOR THE CASUISTS,* againſt the calumnies of the *IANSENISTS &c. as a formall Anſwer to the LETTERS. Of which piece, who were the Authors, what great expectation the JESUITS have conceived of it, and what it aimes at, the Reader may find in the laſt piece ſave one of the ADDITIONALS, which is a FACTUM of the Curez of* Paris *in anſwer thereto. Not to mention, that it was looked upon as a Piece ſo horrid by the Sentinells of the publick peace in* France, *that, as it is reported by ſome, it was condemned by the* Lieutenant Civil *of* Paris ; *to be BURNT by the hands of the common executioner ; but by the interpoſition of the Court that Sentence was mitigated to a PROHIBITION ; which ſhewes how fit a peece it was to make the* Jeſuits *turne* Stationers, *and ſell it publickly in their Colledge of* Clermont.

This could do no leſſe then ſtirre up the indig-

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nation of the Curez of Paris, *to have the* Prohibition *of the* Lieutenant Civil *ſeconded by a ſolemne* Cenſure *of the Colledge of* Sorbonne *upon the ſame Piece. To that purpoſe they put up a petition to the Vicars Generall of the Cardinal* de Rets *their Arch-biſhop; which earneſtneſſe of theirs forces the Society of the* Jeſuites *to extraordinary Sollicitations, to have things ſmothered for a while, out of a hope to carry on their work more fortunately in a more favourable conjuncture of time. This brings them with their humble Addreſſes to the Queen of* France, *ſhewing, that the reputation of their Authors and the Society, which they are ſworne to maintaine though to the ruine of all Chriſtianity, lay at the ſtake, and they,* the glorious Society of Angells, *like to fall into diſparagement, without an arreſt of thoſe proceedings. But their Sollicitations there prevaile little, ſhee referres them to thoſe that are the competent Judges of things of that Nature, and thoſe, (ſuch is the confidence they have of their cauſe) they are of any the möſt diſtruſtfull of.*

Others are employed to the Chancellour, Seguier, *upon the ſame account, but his Anſwer is much to the ſame effect; ſo that the Fathers begin to hang down the head, to apprehend the cenſure of the* Gallicane *Church, and conſequently the diſcredit and contempt that the* Society *is likely to fall into. Inſomuch, that thoſe very peo-*

people, who were ſo implacably liberal of the imputation of Hereſie *to their Adverſaries, and all that any way oppoſed their irregularities, have it brought home to their own doors by the whole Church of* France.

And indeed it is rather out of this fore-ſight of their misfortune, then any conviction or influence of Truth on their Spirits, that they do now at laſt grow a little leſs violent in the maintenance of their Authors. A time was, that, when the Curez of Rouen, *did, upon the ſermons preached by the Curé of St.* Maclou *againſt the pernicious maximes of certain late* Caſuiſts, *bandy againſt them, the* Jeſuits *only took the alarm, would maintain the* Caſuiſts, *and in a word proved the obſtinate occaſioners of moſt that hath happened ſince; but now obſerve their ſubmiſſion, when they affirm,* That the opinions of ſome private men of their *ſociety* were not to be attributed to the whole body, for that they could produce twenty of the ſame ſociety that held the contrary opinions. *The fear of cenſures may do much more then the fear of either God or Truth. 'Tis a poor Jeſuitical evaſion. Let us caſt our eyes back at the doctrine of* probable opinions, *and we ſhall find, that according to that, the opinions of ſome few, nay of one, may be as ſafe and as practicable in point of conſcience, as what is maintained by twenty. Another thing very remarkable*

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in their carriage of late is, that they would have the world believe them guilty of the greateſt tenderneſs for the peace of the Church, and their enemies of all the breaches of it; but when they confeſs how much it galls them that they cannot quietly endeavour the propagation of their doctrin, *they ſufficiently diſcover what kind of peace they mean, namely a toleration of their pernicious maximes. And as to that particular I refer the Reader, for his further ſatisfaction, to the laſt piece of the ADDITIONALS. We leave them therefore to finde out a better way to extricate themſelves out of theſe difficulties, and the Curez of* Paris *very earneſt in procuring the cenſure of the* Apology for the Caſuiſts, *&c. which it is conceived they may now be upon the point of obtaining, if it be not already paſſed.*

But before I diſmiſſe the Reader to his full entertainment in the following Pieces, I would entreat his very ſerious reflection on three *things, as ſuch as may contribute much to the advantage he propoſes to himſelfe to make of his reading thereof. The firſt is concerning this* ſecond Edition, *wherein are added, to the* LETTERS *formerly Printed, not onely what was by way of appendage to the* Cologne *Edition of them in French, but alſo two other Pieces that came opportunely to hand concerning the peſtilent book before mentioned, called AN APOLOGY FOR THE CASUISTS*

ISTS, &c. The ſecond relates to RELIGION in generall, And the laſt hath a great influence on HUMANE SOCIETY.

For the firſt; *As it is naturall in us to have a certain compaſſion for the greateſt* Malefactors, *ſo have there been ſome, who, though ſuch as were no great friends to the* Jeſuits, *thought it not impoſſible they might be unjuſtly charg'd in many things by the Author of the LETTERS; that their Adverſaries were too much inclin'd to paſſion and prejudice, and in a word, that the* Jeſuits, *though ſufficiently inſupportable even in their apprehenſions, yet could not be guilty of ſuch an exceſſe of impiety. Which granted it is not hard to gueſſe how farre they might perſwade thoſe that have a more then ordinary reſpect and inclination for their* Society *and are* cajol'd *into an imagination of its happy endeavours in the furtherance of their Neighbour's future wellfare, according to their* Inſtitution, *to an aſſurance of their* innocency, *and the groundleſſe* diſſatisfactions *of ſuch as oppos'd them. Here we have on the one ſide a* hardneſſe *of beliefe to ſatisfie, &, on the other, a prejudiced* credulity; *undeceive both which may be done with the ſame labour.*

For if they quarrell at the Obſcurity of the Author of the Letters, *and would thence inſinuate that his work hath ſome affinity with a* Libell, *becauſe he dares not owne it. Tell them it*

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was but a neceſſary prudence in him to conceale himſelf, ſo to elude the miſchiefs he might well feare muſt be the dreadfull effects of their exaſperation and revenge. Do they complain that ſome things are impoſ'd upon them, others maliciouſly repreſented. Tell them, it is more probable, that the Author of the Letters, *knowing he had to do with a ſort of people eminent for nothing ſo much as their calumnies, impoſtures, and evaſions, is the more ſtrict and faithfull in the citations of paſſages; as appeares by his latter* POST-SCRIPT *to the XVI.* Letter.

But ſuppoſe it confeſs'd that the Author of the Letters *is in ſome things guilty of impoſture, in others too ſatyricall, the advantage they ſhall make of it will amount to very litle. The buſineſſe is now taken out of his hands, and managed by an Aſſociation of moſt of the Curez and Paſtors of* France, *countenanced by their Buſhops. Theſe, ſtirr'd up with a godly zeal and tenderneſſe for* Chriſtian *Morality, have examined the works of the* Caſuiſts, *have made* Extracts *of* Propoſitions *out of them, and preſented them to the Aſſembly-Generall of the Clergy for their cenſure thereof. And theſe* Extracts, *agreeing in all things with what was brought upon the ſtage by the Author of the* Letters, *can ſignifie no leſſe then a certain authentication of the Letters. Unleſſe therefore*

fore a man can imagine ſo vaſt a number of Paſtors, *the whole Body of the* Clergy *of* France, *nay whole* Uniuerſities, *chargeable, not onely with a criminall diſ-ingenuity in faſtening on the Jeſuits things they are not guilty of, but alſo a frivolous diſturbance in making ſo much noiſe about things they cannot make appear, he muſt conclude theſe latter not at all injured. But if all this cannot ſatisfie, there is yet ſomething to prove them not wronged, and that is their own acknowledgement in the* Apologie for the Caſuiſts, *wherein they grant all, maintain all, juſtifie all; as the Reader will finde in the laſt piece ſave one of the ADDITIONALS.*

For the ſecond. If a man conſider the ſtrange and miraculous originals of chriſtian Religion, what cruel perſecutions it hath waded through, the croſſes and calamities it hath thriven under, and all through a rigorous obſervance of vertue and auſterities abſolutely contrary to the ſuggeſtions of fleſh and blood, till at length it came to its Majeſty, and forced an acknowledgement from the ſubdued world, he cannot certainly but withall imagine, that the ſame means, which contributed ſo much to its glorious acqueſts and propagation, muſt have the ſame effect in its continuance and perfection. What Idea then can he conceive of thoſe men whoſe maximes diſpence with all the obligations of evangelical purity, who

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level the precepts of the goſpel to the corrupt paſſions of men, who make our tendency to future Beatitude conſiſtent with the pleaſures and enjoyments of this world, and who by their artifices of ſanctimony, pious ſleights, eaſie Devotions, *and ſuch* complyances *of humane invention, bring Chriſtian Religion into contempt, and really introduce that* Deiſme *which they unjuſtly object ſo much to their Adverſaries?*

For the laſt, if a man does but ſeriouſly reflect on their ſtrange tenents about Revenge, Calumnies, Reſtitution, *their* Equivocation, mental reſtrictions, ſhifting *and* direction of the Intention, *and that conſummation of all extravagance,* the Doctrin of *PROBABLE OPINIONS, what can he imagine leſs, then that ſuch ſocieties of men are Academies of diſſimulation and ſycophancy, diabolically embarqu'd in a deſign, of not only practiſing, but maintaining and juſtifying what ever is moſt horrid and abominable in the ſight of God and man; that they are the bane of Charity, the ſoul of all Chriſtian vertues; that Sincerity, the life, ſafety, and comfort of all converſation, is abſolutely loſt; and, what is neceſſarily conſequent to all this, that they are to be looked on as the* vermine *of all Humane Society, and accordingly as ſuch as ought to be accountable for all the inconveniences and miſchiefs occaſioned by this ſo deplorable a degeneration.*

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AD

ADVERTISEMENT.

A *worthy* Divine, *of my acquaintance in the Countrey, acquainted with the deſign I had to put out a* ſecond *Edition of the* MYSTERY *of* JESUITISME, *ſent me the following* Creed, *which, as being pertinent to the ſubject of the Treatiſe, and comming conveniently to my hand, I thought it not amiſſe, for the Readers diverſion, to inſert.*

A Jeſuiticall CREED, *gathered out of the works of* Johannes Baptiſta Poza, *a Spaniſh* Jeſuite, *by* Franciſcus Roales *Doctor at* Salamanca *and Chaplain to his Catholick Majeſty of* Spain. *It is to be found in* Latine, *in the Appendix to the Relations of* de Vargas, *pag.* 333. *printed in the yeare M. DC. XLI. digeſted into XII. Articles.*

I. I believe in *two Gods*, whereof one is Son, Father, and Mother, metaphorically, according to an eternall generation; the other, metaphorically Mother

ther and Father, according to a temporall generation; and what is consequent hereto, that the common term, *Mother-Father*, may be equally attributed to God and the B. Virgin, as if they were both *Hermaphrodites*.

II. I believe in *Jesus Christ*, the onely metaphoricall Sonne of both, according to an eternall and temporall generation.

III. I believe that *Jesus Christ*, as man, was conceived and born of the Virgin *Mary*, metaphorically as of Father and Mother, by a paternall and maternall virtue.

IV. I Believe that he suffered, and was dead, not truely and really, because it was impossible he should die.

V. I believe that he was buried, though not truly and really dead.

VI. I believe his soul descended into Hell metaphorically, whereas it was never separated from the Body.

VII. I believe that he rose from the dead, by a metaphor suitable to that whereby I believed him dead.

VIII. I believe he ascended into heaven,

heaven, that he ſitteth at the right hand of God the Father, and that he will come to judge ſome alive, and ſome already dead.

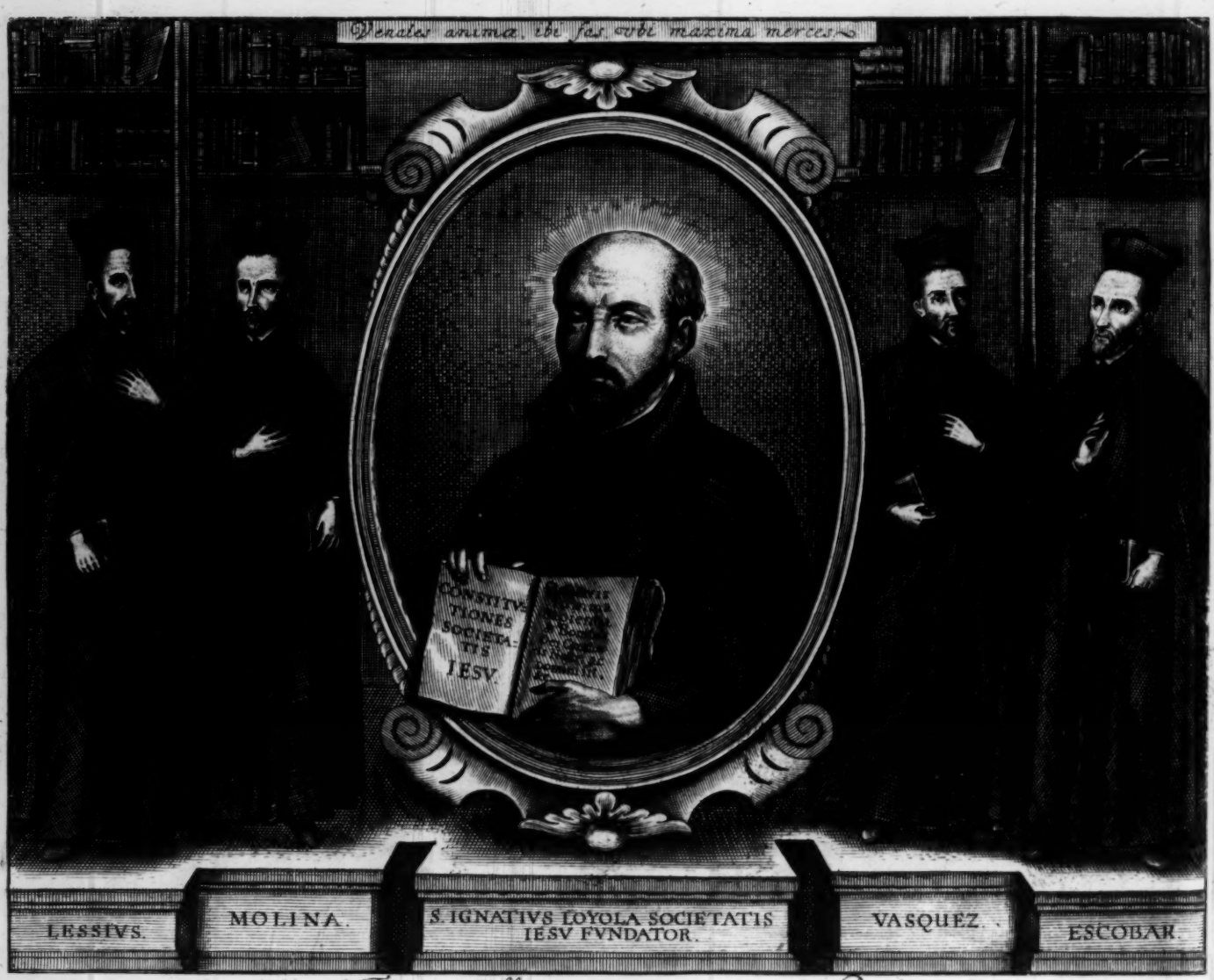
IX. I believe in the Holy Ghoſt, who ſpoke by the Prophets, though thoſe were ſometimes miſtaken and deceived.

X. I believe the Church to be, as to the better part of it, holy; and the Communion of Saints.

XI. I believe the remiſſion of Sinnes, effected by a ſudden collation of the Holy Ghoſt upon the wicked.

XII. I believe the reſurection of the Body, as to the better part of it, and life everlaſting, not without ſome feare of the contrary.

The



Optabilior est Fur quàm Mendax assiduus; vtriq; verò Perditionis hæreditatem consequentur. Eccles. 21. vers. 25.

THE MYSTERY OF JESUITISME

To a Provinciall.

LETTER I.

ARGUMENT.

Two Queſtions examined in SORBONNE; one of Fact, concerning the temerity of Monſieur Arnauld, *in not being ſatisfi'd that the condemned Propoſitions were in* Janſenius. *The other*, of right, *concerning his errour. What NEXT POWER is, how underſtood by Monſieur* le Moine, *how by the* New Thomiſts. *The tenent of the* Janſeniſts *concerning* efficacious Grace.

SIR,

WE have been extreamly miſtaken. Tis but ſince yeſterday that I am undeceiv'd; till then I Innocently conceiv'd Religion to be very much concern'd in the preſent diſputes at the Colledge of SORBONNE. So many aſſemblies of a company ſo famous as that of the *Faculty* of *Paris*; and wherein things ſo ſtrange and ſo much beyond example have

paſs'd, make the world conceive ſuch a high Idea thereof, that men cannot be perſwaded but the occaſion is very extraordinary. In the mean time, you will not a little wonder, when you ſhall find by the preſent account, what this ſo great noiſe amounts to; and that is it which I ſhall in few words acquaint you with, having my ſelf ſearch'd into the bottome of the buſineſs.

There are two Queſtions examin'd, one *of Fact*, the other, *of Right*. That of *fact* conſiſts in this, *viz.* whether Monſieur *Arnauld* be temerarious, for having affirmed in his ſecond Letter, *That he had very carefully read over* Janſenius's *book*; *that*, *he had not found therein the propoſitions condemn'd by the laſt Pope*; *and that nevertheleſſe*, *as he condemn'd thoſe propoſitions*, *whereſoever they were found*, *ſo ſhould he do it in* Janſenius, *if ſo be they were in him*?

The queſtion is this, whether he could without temerity make ſuch an expreſſion of his not being ſatisfied that the propoſitions were in *Janſenius*, when the Biſhops had before declar'd, they were there?

The buſineſſe is propos'd in *Sorbonne*. Threeſcore and eleven *Doctors* undertake his vindication; and maintain, that he could make no other anſwer to thoſe, who, by ſo many writings, put him to the queſtion whether he held the propoſitions to be in that book, but that he had not ſeen them there; and nevertheleſſe that, if they were, he condemns them.

There were ſome went a little further; declaring, that (notwithſtanding the ſtrict ſearch they had made after them) they could never find them there; nay, that they had met with ſuch as were quite contrary; and thereupon, very earneſtly intreated, That if there were any Doctor preſent, who had found them there, he would be pleas'd to ſhew them; a thing ſo eaſie, that it could not well be deny'd, as being the moſt certain way, to convince them all; nay Monſieur *Arnauld* himſelf. But this they could never obtain. And ſo much as to what concerns that party.

Of

Of the other, were fourſcore *ſecular* Doctors, and ſome halfe as many *mendicant Friers*, who condemn'd the propoſition of Monſieur *Arnauld*, without ever examining, whether, what he had affirm'd were true or falſe, and that too, after it had been declar'd, that, not the *truth*, but the *raſhneſſe* of his propoſition was under conſideration.

Beſides all theſe were fifteen, who would not ſubſcribe the *Cenſure*, and are accordingly termed *Indifferents*.

Thus was the Queſtion of *Fact* decided, whereat I am not troubled a jot, for whether Monſieur *Arnauld* be raſh or no, my conſcience is nothing concern'd. Or were I ſo deſirous to know whether theſe propoſitions are in *Janſenius*, his book is neither ſo ſcarce, nor of that bulk, but that, I might read him all over to ſatisfie my ſelf, and never conſult *Sorbonne* about it.

But were I not afraid to be thought temerarious my ſelf, I think I ſhould be carried away with the opinion of the greateſt part of thoſe, who, having hitherto taken it upon the publick faith, that theſe propoſitions are in *Janſenius*, begin now to miſtruſt the contrary from that fantaſtic refuſal the others make to ſhew them, which indeed is ſuch, that I could never yet meet with any one who could tell me he had ſeen them there. Inſomuch, that it is my fear, this cenſure may do more hurt then good, and give thoſe, who ſhall come to the knowledge of it, an impreſſion thereof, quite contrary to the concluſion. The world is grown extremely miſtruſtful, and men believe not things till they ſee them. But as I have already ſaid, that point is of no great conſequence, ſince Faith is not at all concern'd in it.

For the Queſtion *of Right*, it ſeems to be of greater concernment, becauſe it does relate to *Faith*; for which reaſon I have the more particularly informed my ſelf thereof. But I ſhall give you ſuch an account of it, that you will find it a thing of as little importance, as the former.

In this, it is examin'd, what Monsieur *Arnauld* sayes in the same Letter; *viz. That the Grace, without which a man cannot do any thing, had failed Saint* Peter *in his fall.* Whence you and I conceiv'd that the businesse was, to examine the main principles of *Grace*; as whether it be not confer'd on all men? Or whether it be efficacious? but we were much mistaken. I am in a short time grown a great Divine, and you shall acknowledge as much.

To know the truth of the businesse, I visited Monsieur *N.* a Doctor of the Colledge of *Navarre*, who lives not far from me; and is, (as you know,) one of the most zealous against the *Jansenists.* But I, being then as violent out of curiosity as he out of zeal, ask'd him whether it would not be formally decided, *that Grace is bestow'd on all men*, that so we may at length hear no more of that question. He gave me a scornfull retort, and told me, that that was not the point; that there were some of his party who held that grace was not bestowed on all; That the examiners themselves had openly, before a full Assembly at *Sorbonne*, affirm'd the opinion to be *problematicall*; and that he himself was of that opinion; confirming it by a passage which he said was very remarkable in Saint *Augustine, viz. we know that grace is not bestowed on all men.*

I desir'd him to excuse my miss-apprehension of his meaning, and intreated him to tell me, whether they would not at least condemn that other opinion of the *Jansenists* which makes so much noise in the world, *that grace is efficacious, and that it determines our will to do that which is good.* But I was no less unfortunate in this second question. You understand nothing at all of the business, said he to me, there's no heresie in that, 'tis an Orthodox opinion, all the *Thomists* maintain it, and I held it my self in my exercise at *Sorbonne.*

I durst not presume to trouble him with any further doubts; nay, was at a loss, where the difficulty should be

be? but to be a little better ſatisfied; I intreated him to ſhew me wherein conſiſted the hereſie of Monſieur *Arnauld's* propoſition? In this, ſaid he; *that he does not acknowledge, that the juſt have a power to fulfill the Commandments of God*, in the manner that we underſtand it.

Having learnt ſo much, I took my leave of him; and very much elevated, that I knew what was moſt conſiderable in the buſineſſe; I went to Monſieur *H.* who grows ſtronger every day then other; and was then arriv'd to that degree of health, that he brought me to his brother in law; a *Janſeniſt*, if ever there were any, and yet a very honeſt man.

To be the better intertain'd, I pretended to be of his ſide, and ſaid to him, Could it be poſſib'e that the Doctors of *Sorbonne* ſhould introduce into the Church ſuch an errour, as, *That all the juſt have at all times a power to fulfill the Commandments?* How do you ſpeak, ſayes the Doctor to me, do you call that an errour, which is a *Catholick* Tenent; and oppos'd by none but *Lutherans* and *Calviniſts*? Why, ſaid I, are not you of that opinion? No, ſaid he, we anathematize it as hereticall and impious.

Awaken'd a little by this anſwer, I perceived that I had over acted the *Janſeniſt* now, as I had done the *Moliniſt* before. But, being not fully ſatisfied with his anſwer, I deſir'd him to tell me ſincerely whether he held, *that the juſt had alwayes a reall power to obſerve the Commandments.* This ſet him a little on fire, but it was with a devout zeal; whereupon he told me that he would never diſſemble his opinions for any man whatſoever; that it was his belief; and that he, and all of his party, would maintain it to the death, as being the uncorrupted doctrine of Saint *Thomas*, and of Saint *Auguſtine* their Maſter.

This he ſpoke with ſo much earneſtneſſe, that I could not doubt his reality. With this confidence I return'd to my former Doctor, and, fully ſatisfied, told

him, that, no queſtion, there would ſoon be a peace concluded in *Sorbonne*; that the *Janſeniſts* were agreed as to the power which the juſt have to fulfill the Commandments. Soft and fair, ſaid he, a man muſt be a Divine ere he can ſee the end of the buſineſſe. The difference which is between us, is ſo nice, that we can hardly perceive it our ſelves; it's a thing you will not ſo eaſily underſtand. It's enough for you to know that the *Janſeniſts* will indeed tell you, that all the juſt have at all times a power to fulfill the Commandments; that's not the thing we diſpute about. But they will not tell you, that this power, is a *next power*. There's the point.

This word was both new and harſh to me. Till then I had underſtood things well enough; but this terme caſt me into a cloud, and I think there was no other reaſon for the invention of it, then to confound men's apprehenſions. I thereupon deſir'd him to give me the explication of it; but he making me believe there was ſomething of myſtery in it, ſent me back again without any other ſatisfaction, to ask the *Janſeniſts*, whether they would admit this *next power?*

I burthen'd my memory with this term; for my underſtanding contributed nothing thereto; and for fear of forgetting it, I went immediately to my *Janſeniſt*; and, as ſoon as our firſt complements were over, bluntly ask'd him; Tell me I pray, ſaid I, do you admit the *next power?* He began to laugh, and ſaid to me ſomewhat faintly, do you tell me in what ſenſe you underſtand it, and I will give you my thoughts of it. My knowledge in the buſineſſe was not ſo great, but that I ſaw my ſelf in an incapacity to anſwer him, and yet to make advantage of my viſit, I told him at random, I underſtand it, ſaid I, according to the ſenſe of the *Moliniſts*. At which being not at all mov'd, to whom among the *Moliniſts*, ſaid he, do you refer me? I bid him take them altogether, as making all but

but one body, and that inform'd by one and the ſame ſpirit.

You are much to ſeek in the buſine's, ſaid he, they are ſo far from maintaining the ſame opinions, that they hold ſuch as are abſolute contraries. But combining all together to deſtroy Monſieur *Arnauld*, they have bethought them to agree in ſomething, *viz.* the term, *next*, which both the one and the other make uſe of, though they underſtand it ſeverall wayes, ſo to ſpeak the ſame language; as alſo that by this ſeeming conſonancy they might form a conſiderable body, and make up the greateſt number, ſo to be the more able to cruſh him.

This anſwer I was ſtartled at, but, without taking much impreſſion of the wicked deſigns of the *Moliniſts*; (which I ſhall not credit upon his word, and wherein I am not at all concern'd) I made it my endeavour only to know the ſeverall ſenſes, which they gave that myſterious word, *next*. I ſhould be very glad to give you ſatisfaction, *ſaid he*; but you will find ſuch a manifeſt repugnance and contradiction in it, that you would hardly believe me; nay you would diſtruſt me: Your ſurer way were to learn it from themſelves. I will give you directions how to do it. You are onely to viſit at ſeverall times Monſieur *le Moine*; and Father *Nicolai*. I know neither, *ſaid I*; then ſee, *ſaid he*, whether you know any of thoſe I ſhall now name to you; for they are of the ſame opinion with Monſieur *le Moine*. It happen'd that I knew ſome of them. Then, *ſaid he*, ſee whether you know any of the *Dominicans* whom they call *The new Thomiſts*, for they are all ſuch as Father *Nicolai*. I alſo knew ſome among thoſe he nam'd to me; whereupon reſolv'd to make the beſt advantage I could of this advice, and to get once out of the buſineſſe, I took leave of him, and went firſt to one of the diſciples of Monſieur *le Moine*.

I entreated him to tell me what was meant by *having*

the next power to do a thing. That's no hard matter to reſolve, *ſaid he*, it is to have whatſoever is neceſſary to do it, ſo that there be nothing wanting to act. According to which, *ſaid I*, to have the *next power* to croſs a river, is to have a boat, boat-men, oars, and the reſt, ſo that nothing be wanting. Very right, *ſaid he.* And to have the next power to ſee, ſaid I, is to have a good ſight, and light enough. For he, who hath ever ſo good a ſight, would not, in the dark, have the next power to ſee, according to your doctrine, ſince that light would be wanting, without which nothing can be ſeen. Very learnedly, *ſaid he.* And conſequently, *added I*, when you ſay that all the juſt have always a *next power* to obſerve the Commandments, your meaning is that they have at all times all the graces neceſſary for the accompliſhment of them, ſo that there wants nothing on Gods behalf. Hold, *ſaid he*, they have at all times whatſoever is neceſſary for the obſervation of them, or at leaſt for their praying to God for it. I apprehend you, *ſaid I*, they have whatſoever is neceſſary to pray unto God to aſſiſt them, it being not neceſſary they ſhould have any new grace from God ſo to pray. You are in the right, ſaid he. But is it not neceſſary, *ſaid I*, they ſhould have an *efficacious grace* to pray unto God? Not at all: (*ſaid he*) according to Monſieur *le Moine.*

To loſe no time, I went to the Convent of the *Dominicans*, and ask'd for thoſe whom I knew to be of the *new Thomiſts.* I intreated them ro tell me what *next power* ſignified. Is it not that, *ſaid I to them*, wherein there is nothing wanting for to act? No, *ſaid they*: how Father *ſaid I*; will you call that power *next*, when there is ſomething wanting to it? and will you ſay, for example, that a man in the night, and without any light, hath the *next power* to ſee? we affirm that according to our doctrine he ſhall have ſuch a power, if he be not blind. I am content, *ſaid I*, but Monſieur *le Moine* underſtands it in a contrary ſenſe. 'Tis true, *ſaid they*, but we underſtand it thus. With all my heart, *ſaid I*, for I never quarrel

quarrel about the *terme*, provided I have some account of the *sense* wherein it is taken. But I perceive hence, that when you say the just have alwayes the *next power* to pray unto God, your meaning is, that they stand in need of another assistance, to engage them to pray, without which they never will. You apprehend excellently well, *reply'd the Fathers embracing me*, excellently well. For they must have further an *efficacious* grace, which is not given to all, and which determines their will to pray. And it is a heresie to deny the necessity of this efficacious grace in order to prayer.

Excellently well, *said I to them, in my turn*; but according to you, the *Jansenists* are Catholicks, and Monsieur *le Moine* a Heretick. For the *Jansenists* affirm that the just have the power to pray, but that there is nevertheless requisite an *efficacious* grace, which tenet you approve. And Monsieur *le Moine* saith, that the just pray without *efficacious* grace, and that you condemn. Very right, *said they*, yet Monsieur *le Moine* cals this power, a *next power*.

How Fathers *said I*, this is no more then to play upon words, to say, that you are agreed, because of the common terms you make use of, when you are contrary in the sense. The Fathers made no reply at all, when just upon the word comes in the disciple of Monsieur *le Moine* whom I had been with before, which I thought an extraordinary good fortune; but I have heard since that their meetings are not so seldom, and that there is almost a constant conversation between them.

I know a man *said I*, *to* Monsieur *le Moines disciple*, who sayes, that all the just have alwayes the power to pray unto God; but yet that they will never pray without an efficacious grace determining them, which God gives not to all the just at all times; is he an *Heretick* or no? Stay, sayes the Doctor, you may surprise me. Soft and fair, *Distinguo*, if he call this power a *next power*, he shall be a *Thomist*, and conse-

quently a *Catholik*; if not, he ſhall be a *Janſeniſt*, and conſequently an *Heretick*. He, *ſaid I*, neither cals it *next*, nor *not next*. He is then an *Heretick*, *ſaid he*; ask theſe good Fathers elſe.

I would not ſubmit to their judgements, for they were already giving their conſent by a nod with the head. But I told them, this man will by no means admit the word *next*, becauſe they that make of it will not explain it. Upon that, one of the Fathers would needs give it a definition, but he was interrupted by the diſciple of *Monſieur le Moine*, who ſaid to him, Muſt you needs renew our diſtractions? Are we not agreed not to explain that word *next*, and to make uſe of it on all ſides, without diſcovering what it ſignifies? whereupon the *Dominican* was ſilent.

By this began I to ſift out their deſign, and riſing up to be gone; In troth, Fathers, *ſaid I*, 'tis to be fear'd, there is abundance of foul practice among you, and, be what will the reſult of your Aſſemblies, I dare foretell, that though the cenſure were paſs'd; peace would not be eſtabliſhed. For, take the word as you pleaſe, if there be no explication of it, either ſide may pretend to the victory. The *Dominicans* will ſay that the word is taken in their ſenſe; Monſieur *le Moine* will have it in his, and ſo it will coſt much more diſpute to explain it, then it hath to introduce it. For, when all is done, there were no great danger to receive it without any ſenſe at all, ſince it can do no hurt but by the ſenſe. But it is a thing does not became *Sorbonne* and *Theologie*, to uſe equivocall and ambiguous termes without any explication. And therefore in a word, Fathers, tell me once for all, what I ought to believe to be a Catholick; you muſt, *ſaid they altogether*, affirm, that the juſt have the *next power*, taking it abſtractedly as to all ſenſe; *abſtrahendo à ſenſu Thomiſtarum, & à ſenſu aliorum Theologorum.*

That is to ſay, *ſaid I*, taking my leave, a man muſt pronounce that word with his lips, to avoid being an heretick in name. For in fine, have you the word out of the

the *Scripture*? No, *said they*. Have you it from *Fathers*, or *Councils*, or *Popes*? No. Is it Saint *Thomas*'s? No. What necessity is there then, *said I*, to meddle with it, since it hath neither authority nor any sense of it self? You are very obstinate, *said they*, you shall either affirm it or be an heretick, and Monsieur *Arnauld* also; for we are the stronger party; and if there be occasion; we can bring in so many *Franciscans* that we shal clearly, carry it.

Upon this solid reason I left them, for to write you this relation, whereby you perceive they meddle not with any of the ensuing points, and that they are not condemn'd by either side, viz.

1. *That grace is not bestow'd on all men.*

2. *That all the just have the power to fulfill the Commandments of God.*

3. *That nevertheless, for to fulfill them, and even to pray they stand in need of an efficacious grace, which determines their will.*

4. *That this efficacious grace is not at all times given to all the just, and that it depends on the pure mercy of God.* So that there's onely the word *next* without any sense, which runs all the hazard of it.

Happy are the people that know it not! Happy those who were before its birth! for I see no remedy for it, if the Gentlemen of the *Academy* do not by their Authority expell this barbarous word out of *Sorbonne*; where it causes so much distraction. If that be not done, the censure will infallibly passe; but I perceive all the hurt it can do, will be, to make *Sorbonne* contemptible for this procedure; as such as derogates from that authority, which it is requisite that colledge should have, upon other occasions.

In the mean time I will leave you at liberty to be for or against the word *next*, for I have more affection for my *neighbour*, then to persecute him under this pretence. If this relation finds you any entertainment, I shall be encourag'd to continue my intelligence of what shall happen. I am, &c.

Paris Januar. 23. 1656.

To the ſame.

LETTER II.

ARGUMENT.

Sufficient Grace *defin'd, explain'd; and how it differs from* efficacious grace. *The union between the* Jeſuits *and the* Dominicans, *as to the term, diſconſonancy about the ſenſe, between the* Jeſuits, Janſeniſts, *and* Dominicans. *The great ſtickling between the* Jeſuits *and* Dominicans *under the Popes* Clement 8. *and* Paul 5. *The ground upon which (things being then left as they were) the* Dominicans *admitted the term of* ſufficient Grace, *though they taught the contrary.*

SIR,

AS I was cloſing up the laſt I ſent you, there came to give me a viſit Monſieur *N.* our antient friend, the moſt fortunately in the world for my curioſity; for he is extreamly well vers'd in the Queſtions of the times, and is perfectly well read in the ſecrets of the *Jeſuites*; among whom he not only continually is, but hath the acquaintance of the moſt eminent. After a little diſcourſe of the occaſion that had brought him to me; I entreated him to tell me in a word, what were the main points in controverſy between the two partys.

He

He presently inform'd me, and said, there were two principal points; the first concerning the next *power*; the second touching *sufficient grace*. Of the former you have an account in my last; in this you shall have of the latter.

I understood briefly that their difference concerning *sufficient grace* is this: That the *Jesuits* pretend there is a grace generally given to all, yet so far compliant with the *Free will*, that this latter makes the other *efficacious* or *inefficacious* at its choice, without any new supply from God, on whose behalf there is not any thing wanting for to act effectually. For this reason they call it *sufficient*, because it alone sufficeth for to act. On the contrary, the *Jansenists* will not admit there should be any grace actually *sufficient* which is not also *efficacious*, that is to say, that all those graces which do not determine the will to act effectively, are insufficient to act; because, as they say a man never acts without *efficacious grace*. This is the difference between them.

Enquiring afterwards of the doctrine of the new *Thomists*. 'Tis fantastick, says he, they agree with the *Jesuits* in admitting a *sufficient grace* given to all men; but withal hold, that men never act with that only grace; and that to oblige them to act, it is requisite that God give them an *efficacious grace*, really determining their will to the action. which grace God gives not to all. So that according to this doctrine, *said I to him*; this grace is *sufficient*, and yet is not such. Very right, *said he*, for if it *suffice*, there were no need of any more for to act; and if it sufficeth not, it is not *sufficient*.

But, *said I*, what difference then is there between them and the *Jansenists*? This, *said he*, that the *Dominicans* are at least so far in the right, that they confidently affirm all men have *sufficient grace*. I apprehend you, *said I*, they affirm it indeed, but contrary to their judgement; since they adde, that for to act, it

is

is abſolutely neceſſary to have an *efficacious grace*; ſuch as is not given to all; and ſo they comply with the *Jeſuits*, by a term which hath *no ſenſe*; and are contrary to them, and agree with the *Janſeniſts*, in the ſubſtance of the thing. 'Tis very true, *ſaid he*. How then comes there an union, ſaid I, between them and the *Jeſuits*? And why do not theſe latter, oppoſe them, as well as they do the *Janſeniſts*? ſince they will find, among them, ſuch powerful adverſaries, as (maintaining the neceſſity of *efficacious grace* which determines,) will hinder them, from eſtabliſhing that, which, you ſay, is alone *ſufficient*?

That were too great an undertaking, *ſaid he*, it is more advantagious for them to comply with thoſe that are powerful in the Church. The *Jeſuits* are well ſatisfied, that they have prevail'd with them to admit the very term of *ſufficient grace*, though they underſtand it as they pleaſe; for they make this advantage of it, that, when they pleaſe, they make the contrary opinion ridiculous and unmaintainable. For it being once ſuppoſed that all men have *ſufficient* grace; the concluſion is obvious, that *efficacious* grace is not neceſſary, ſince that ſuch a neceſſity would exclude the ſufficiency before ſuppoſed. Nor would it ſignifie any thing to ſay that it is otherwiſe underſtood; the common acception of this term admits not any ſuch explication: for he that ſayes, *ſufficient*, ſayes all that is *neceſſary*, 'tis the proper and natural ſignification of it. Now were you but acquainted with what hath paſſ'd formerly, you would find that the Jeſuits have ben ſo far from having their doctrin eſtabliſh'd, that you would admire to ſee it advanc'd ſo much. Know you but what rubs the *Dominicans* laid in their way under *Clement* VIII. and *Paul* V. you would not wonder ſo much that they are ſo loth to enter the liſts againſt them, and that they are content they ſhould continue in their opinion, conditionally that they may as freely hold theirs; and that eſpecially when the Dominicans countenance it, by

thoſe words which they have publickly agreed to make uſe of. They ſit down very contentedly with their compliance; they do not preſs them to deny the neceſſity of *efficacious grace*; that were to be too unreaſonable; 'tis not good tyrannizing over ones friends: the *Jeſuits* are very well aforehand. The world is ſatisfied with words; few ſearch into the depth of things; and ſo the term of *ſufficient grace* being current on both ſides, (though in a different ſenſe,) ther's not any, except the moſt acute Divines, but think, that what that word ſignifies, is as well held by the *Dominicans*, as the *Jeſuits*. And the ſequel will diſcover, that the latter, are not the more eaſily over-reach'd.

I acknowledged they were indeed very excellent men; and to make the beſt I could of his advice, I went ſtraight to the *Dominicans*; where I found at the gate a friend of mine, and a great *Janſeniſt* (for I have acquaintances in all parties) asking for another Father then him, I came to ſpeak with. But with much intreaty I prevailed with him to bear me company, and ſo ask'd for one of the *new Thomiſts*. Being come, he was extreamly glad to ſee me. Well Father, *ſaid I*, it is not then enough that all men have a *next power*, whereby they never act to any effect, but they muſt alſo have a *ſufficient grace* wherewith they do as little. Is not this the opinion of your School? It is ſo, *ſayes the Father*; I have maintain'd it this very morning in *Sorbonne*. I talk'd out my *half hour* there, and had it not been for the *Sand*, I would have alter'd that unhappy proverb, which is already ſo riſe in *Paris*; *he ſayes as little as a Frier in Sorbonne*. And what do you mean, reply'd I, by your *half hour* and your *ſand*? Are your debates cut out by a certain meaſure? They are ſo, ſaid he, within theſe few dayes. And are you oblig'd to ſpeak for *half an hour*? No *ſaid he*, a man may ſpeak as little as he pleaſes; but not as much, *ſaid I*? O the excellent encouragement of ignorance! the rare pretence for thoſe who cannot ſay any thing worth the hearing!

But in a word, Father, is this grace which is given to all men *ſufficient* or no? It is, *ſaid he*. And yet it hath no effect without *efficacious* grace? Very right, *ſaid he*. And all men have this *ſufficiency*, *continu'd I*, and all have not the *efficaciouſneſs*. Very true, *ſaid he*. You mean, *ſaid I*, that all have graces enough, and that all have not enough; that is to ſay; that this grace ſufficeth, although it doth not ſuffice; that is to ſay; is ſufficient in name, and inſufficient in effect. In troth, Father, this doctrine is very ſubtile. Have you ſo got, becauſe you have forſaken the world, what the word *ſufficient*, ſignifies among thoſe that have not? Do you not remember that it comprehends whatever is *neceſſary* for to act? But it is impoſſible your memory ſhould be ſo weak; for, to take a compariſon which you muſt be the more ſenſible of; if you had to dinner but two ounces of bread, and a ſingle glaſs of water, would you be ſatisfied with your Prior, who ſhould tell you, that were ſufficient to nouriſh you; meaning, that with ſomething elſe (which he ſhould not give you,) you would have whatever were neceſſary for you to dine well? How then are you ſo much overſeen, as to affirm, that all men have ſufficient grace to act, when you acknowledge that there is yet ſome other grace abſolutely neceſſary to act, which all have not? Is it that this belief is of no great conſequence, and that you leave men at liberty to believe that efficacious grace is neceſſary, or not? Is it a thing indifferent, to affirm, that a man having ſufficient grace, doth not act to any effect? How, ſayes the good Frier, indifferent! 'Tis a *hereſie*, 'tis a *formal hereſie*; the neceſsity of *efficacious grace* to act effectively is of *Faith*. 'Tis *hereſie* to deny it.

Where are we then, cry'd I, what ſide muſt I now take? If I deny *ſufficient grace*, I am a *Janſeniſt*; if with the *Jeſuits* I ſo admit it, that *efficacious grace* is not alſo neceſſary, I ſhall be a *heretick*, as you ſay. And if I admit it as you do, yet granting withal a neceſſity

ceſsity of efficacious grace, I offend againſt common ſenſe, and am a mad-man, as the *Jeſuits* affirm. What then muſt I do in this inevitable neceſsity of being either a *mad man*, a *heretick*, or a *Janſeniſt?* And to what extremities are we reduc'd, if of all theſe, only the *Janſeniſts* offer no violence either to Faith or Reaſon, and are withal free from errour and madneſs?

My friend, the *Janſeniſt*, deriv'd a good omen from this diſcourſe, and thought me already convinc'd. However at that preſent he ſaid nothing to me, but addreſsing himſelf to the the Father, I would fain know, ſaid he, wherein you and the *Jeſuits* agree. In this, *ſaid he*, that both the *Jeſuits* and we do acknowledge *ſufficient* graces given to all. But, *ſaid the other*, there are two things in the word *ſufficient grace*; there is the *ſound*, which is only wind; and the *thing* it ſignifies, which is real and effective. So that when you agree with the *Jeſuits* about the *word* [ſufficient] and are contrary to them as to the ſenſe, it is evident that you are contrary one to another as to the ſubſtance of that term, and agree only about the ſound. Is this a ſincere and cordial proceeding? But what reaſon have you to be troubled at it, *ſayes the good man*, ſince we injure no man by this manner of ſpeaking? For in our Schools we openly teach, that we underſtand it in a ſenſe contrary to that of the *Jeſuits*. I am troubled, *ſaid my friend*, that you do not declare it every where, that by ſufficient grace you underſtand that grace which is not ſufficient. You are oblig'd in conſcience, when you thus change the ordinary terms of Religion, to acknowledge that when you admit a ſufficient grace in all men, your meaning is, that they have not ſufficient graces in effect. All perſons whatſoever take the word *ſufficient* in the ſame ſenſe, only the *new Thomiſts* underſtand it in another. All women, who make up the beſt half of the world; all relating to Courts; all belonging to the wars; all Magiſtrates; all Lawyers, Merchants, Tradeſmen, all people;

people; in a word, all ſorts of perſons, except the *Dominicans*, underſtand by the word *ſufficient*, that which comprehends whatever is *neceſſary*. No man hath yet taken notice of this ſingularity; it is only ſaid every where, that the *Dominicans* hold, that all men have graces ſufficient. From whence, what can be concluded, but that they hold, all men have all the graces which are neceſſary to act? And that much more, when they ſee them engaged in the ſame intereſts, and deſigns with the Jeſuits, who underſtand it, after that manner. The conſonancy of expreſſions added to that union of parties, muſt certainly be an evident demonſtration of the conformity of your judgements.

All the faithful ask the Divines, what the true ſtate of nature is, ſince its corruption? St. *Auguſtine* and his Diſciples anſwer; that it hath no more ſufficient grace, then God is pleaſed to beſtow on it. The *Jeſuits* come afterward, and ſay; that all have graces effectually ſufficient. The *Dominicans* are conſulted upon this contrariety; what do they? They cloſe with the *Jeſuits*; by that union, both together make up the greateſt number. They ſeparate from thoſe who deny theſe graces to be ſufficient. They declare that all men are furniſhed therewith. What can be ſaid of this manner of proceeding, leſs, then that they countenance the *Jeſuits*? And yet after all, they adde, that, theſe, ſufficient graces, are fruitleſs, without the efficacious, which are not given to all.

Would you have a repreſentation of the Church amidſt theſe different opinions? I look on her, as on a man, who, leaving his Countrey to go and travel, is ſet upon by robbers; from whom he receives ſeveral wounds, and is left half dead. He ſends into the next towns, for *three* Phyſitians: The firſt having ſearch'd his wounds, thinks them mortal; and plainly tells him, that none but God can reſtore him to his former ſtrength. The ſecond coming after, flatters the diſtreſſed

ſtreſſed man, and tells him, that he hath yet ſtrength *ſufficient* to recover his own houſe; and crow'd over the former, as being of an opinion contrary to his; and laid a plot to deſtroy him.

The poor man in this doubtful condition ſpying the third coming afar off, reaches out his hands to him, as ſuch as he expected ſhould determine the buſineſs. This having look'd on his wounds, and conſidered the judgements of the two former, embraces that of the ſecond, is united with him, and both together conſpire againſt the firſt, and ſhamefully force him away, for they are too ſtrong by reaſon of their number. The wounded man concludes by this proceeding of his, that this third is of the ſame opinion with the ſecond, and asking him whether it were really ſo, he declares affirmatively, that his ſtrength is *ſufficient* to go through his journey. But the other ſenſible of his own weakneſs, ask'd him whence he judg'd him to be ſo ſtrong? From this, ſaid he, that you ſtill have your legs: now the legs are members naturally *ſufficient* to go upon. But, ſays the ſick man, have I all the ſtrength requiſite to make uſe of them? for in the languiſhing condition I now am in, methinks they are uſeleſs: no certainly, you have not, ſays the Doctor, and you will never go effectively if God ſend you not his aſſiſtance from heaven to aſſiſt and guide you. How, ſayes the ſick-man, it ſeems I have not in my ſelf that *ſufficient* ſtrength, ſuch as to which there is nothing wanting, to walk effectively? Alas you are very far from it, ſaid he. Why then ſayes the wounded man, you are of an opinion contrary to that of your companion, as touching the truth of my condition: I muſt needs acknowledge it, reply'd the other.

What do you imagine this poor man ſaid? He was troubled at the fantaſtick carriage of this third Doctor. He blam d him for joyning with the ſecond; to whom he was of a contrary opinion; and with whom, he was but ſeemingly compliant; and diſcarding the firſt, to whom

whom he was conformable in effect. Whereupon trying his ſtrength, and finding by experience the truth of his weakneſs, he diſmiſſed them both, and calling for the firſt, put himſelf into his hands, and, according to his advice, begg'd of God that ſtrength, which he confeſſed he had not in himſelf; he found mercy at his hands, and, by his aſſiſtance, came ſafely to his own houſe.

The good Father, ſomewhat aſtoniſhed at ſuch a *parable*, made no anſwer at all. Whereupon to revive him a little; but after all, Father, *ſaid I*, calmly to him; upon what account did you give the name *ſufficient* to a grace, which you ſay it is a point of faith to believe, *inſufficient*, in effect? You may ſpeak of it, *ſaid he*, as your humour leads you. You are free, and a private perſon; I am a religious man, and live in community; know you not what a difference this makes? we depend on our ſuperiours; they depend on others; thoſe have promiſed our ſuffrages; what can I do? That half word was enough; we needed no more to put us in mind of his Brother-Frier, who, upon ſome ſuch occaſion, was packed away, like an exile, to *Abbeville*.

But, *ſaid I to him*, how came your *Order* to be engaged to admit this grace? That's another diſcourſe, ſaid he. All that I can in a word tell you of it, is, that our *Order* hath to its utmoſt maintained the doctrine of St. *Thomas* concerning *efficacious grace*. How violently did it oppoſe the firſt eruption of the doctrine of *Molina*? What pains hath it taken to eſtabliſh the neceſſity of the efficacious grace of Jeſus Chriſt? Know you not what paſſed under *Clement* VIII. and *Paul* V. and that the one prevented by death, and ſome affairs in *Italy* hindring the other to publiſh his *Bull*, the *Vatican* can ſufficiently teſtify to what head we had brought this controverſie? But the *Ieſuits*, who upon the firſt breaking forth of *Luther* and *Calvin*, making their advantage of the ſmall light which the people have to diſcern

cern errour from the truth of Saint *Thomas*'s his doctrin, had in a ſmall time ſo generally diſperſed their doctrin, that they were become abſolute Maſters of the popular belief, and we in a condition to be cryed down as *Calviniſts*, and treated as the *Janſeniſts* are at the preſent, if we did not moderate the truth of *efficacious* grace, by a ſeeming acknowledgment of a *ſufficient*. Being in this extremity, what better courſe could we take to ſecure *Truth* and our own *reputation*, then to admit the term of *ſufficient grace*, yet denying it to be ſuch in effect? This is the true ſtate of affairs.

This he ſpoke with ſo much regret that I much pitied him. But my *Second* not moved at it, flatter not your ſelf, *ſaid he to him*, with ſo much tenderneſs to truth; if ſhe had not met with other Defenders ſhe had periſhed in ſuch weak hands. You have received into the Church the name of her enemy; 'tis no leſs then to have received him in himſelf. Names are inſeparable from things; if the word *ſufficient grace* be once eſtabliſhed, it will be to little purpoſe for you to ſay, that you thereby underſtand a grace that is inſufficient, you then ſpeak too late. Your explication will be odious over all the world, where men ſpeak with much more ſincerity of things of leſs conſequence; the *Ieſuits* will triumph, it will be their ſufficient grace in effect, and not *yours*, (which is nothing but a name,) that ſhall be eſtabliſhed; and, what is contrary to your belief, will become an article of faith.

We will all ſuffer martyrdome, *ſayes the Father*, ere we conſent to the eſtabliſhment of *ſufficient grace* according to the ſenſe of the *Jeſuits*; Saint *Thomas*, whom we are ſworn to follow, being directly oppoſite thereto. To which my friend, being more eager then I, replyed; Come, come, Father, your *Order* hath received an honour which it hath not managed well. It deſerts that grace which was committed to its truſt; and which was never forſaken ſince beginning of the

the world. That victorious grace, which had been expected by the *Patriarchs*, foretold by the *Prophets*, brought into the world by *Jeſus Chriſt*, preached by St. *Paul*, explain'd by St *Auguſtine*, the moſt eminent of the *Fathers*; maintain'd by thoſe who have followed him, and confirm'd by Saint *Bernard*, the laſt of the Fathers; ſupported by Saint *Thomas*, the Angel of the Schools; tranſmitted by him to your *Order*; kept up by ſo many of your Fathers, and ſo glorioufly defended by thoſe of your Order, under the Popes *Clement* and *Paul*: this efficacious grace, I ſay, which as a *depoſitum* hath been put into your hands, to the end that in an holy Order, which was to laſt for ever, it might have preachers to publiſh it to the end of the world, is now forſaken, for ſuch poor and unworthy concernments. It is now time that other hands be arm'd in its quarrel. It is time that God raiſe up to the Doctor of Grace, ſuch bold diſciples, as, unacquainted with the engagements of the world, may ſerve God for his own ſake. Grace is no longer ſafe under the banners of the *Dominicans*, but it ſhall never want defenders, for it forms them it ſelf, by its own Almighty power. It requires hearts that are pure and undefiled; and purifies, and diſengages them from the intereſts of the world, as ſuch as are incompatible with the truths of the Goſpel. Prevent theſe threats, Father, and take heed that God remove not this torch out of its place, and leave you in darkneſſe, and without a crown.

He had ſaid more, for he grew more and more inflam'd, but I interrupted him, and riſing up, In troth Father, ſaid I, were I a perſon in authority, I would have it cry'd with ſound of Trumpet, KNOW ALL MEN, *that when the Dominicans ſay that ſufficient Grace is given to all, their meaning is, that all have not the grace which ſufficeth effectively*; which done, you ſhould affirm it as much as you pleaſe; but not otherwiſe. And this clos'd our viſit.

You

You ſee, that this is a *politicall ſufficiency* ſuitable to the *next power*. But I ſhall preſume to tell you, that, if a man be not a Dominican, he may without any danger queſtion not onely the *next power*, but alſo this *ſufficient grace*.

As I make up this letter, word is brought me that the *Cenſure* is paſt, but not knowing upon what terms, as alſo that it will not be publiſh'd till the fifteenth of *February*; I ſhall refer the account I intend you of it, to the next Poſt.

I am, &c.

Paris Januar. 29.
1656. *S. N.*

The Provincial's ANSWER *to the two precedent* LETTERS.

Sir,

YOur two Letters have not found me onely entertainment; they are generally ſeen, generally heard, generally believ'd. They are not onely eſteem'd by Divines; they are well receiv'd by thoſe of a lower ſphere in the world, nay, they are underſtood even of Women.

I here ſend you the thoughts of them, of a Gentleman of the *Academy*, one of the moſt eminent among thoſe moſt illuſtrious perſons, who had onely ſeen the firſt, *I wiſh that* Sorbonne, *which owes ſo great an obligation to the memory of the late Cardinall, would ſubmit to the juriſdiction of his French* Academy; *The author of the Letter ſhould not be unſatisfied. For as a member of it, I ſhould exerciſe my authority to condemn*

demn, to baniſh, to proſcribe, nay, I ſhould not ſtick to ſay, to exterminate with all my power this ſame next power, *which makes ſo much noiſe to no purpoſe, while none can tell what it means. But the miſſortune is, that our Academick power is limited, and cannot take cognizance of this caſe. I am ſorry for it, and that ſo much the more, that all the little power I have is not able to acquit me as to what I ow you*, &c.

I ſhall adde to that, what another perſon, of whom I ſhall not give you the leaſt hint as to know him, hath written to a Lady who had ſent him your firſt Letter. *I am obliged to you, much beyond what you can imagine, for the Letter you ſent me; it is infinitely ingenious, and excellently well penned. It diſcovers things without being too open; it clears up the cloudieſt things in the world; it ſatyriſes handſomely; it inſtructs even thoſe who are not at all acquainted with the things, but extreamly heightens their entertainments who know them. It is, beſides all this, an excellent apology, and, if you will, a ſubtile and ingenious cenſure. In a word, it diſcovers ſo much art, ſo much wit, and ſo much judgement, that I ſhould very gladly be acquainted with the Author*, &c.

I doubt not but you would be as glad to know the perſon that gives it this character; but you muſt be content to honour him without knowing him, and when you ſhall know him, you will honour him much more.

Be pleaſed therefore to continue your Letters upon my account; and let the *cenſure* come when it will, we are provided to entertain it. Thoſe words of *next power* and *ſufficient grace*, though threatned with, we are nothing afraid of. We have heard too much of the *Ieſuits*, *Dominicans*, and Monſieur *le Moine*, as well concerning the different ſenſes they are taken in, as touching the ſolidity of theſe new words, to trouble our heads about them.

In the mean time I ſhall ever reſt, &c.

Paris, Febr. 2.
1656.

To

To the Provincial by way of Anſwer to the Precedent.

LETTER III.

ARGUMENT.

The combination of Moliniſme *againſt Monsr.* Arnauld. *A propoſition taken out of his* 2. *Letter is examin'd; and, though maintain'd by the* Fathers, *cenſur'd as blaſphemous, heretical,* &c. *The malice, invalidity and groundleſneſs of the* Cenſure. *The deſign and expectation of the* Moliniſts *from it. Whence it came that diſcourſes in* Sorbonne *were limited to half an hour, a rare invention of the adverſaries of the Janſeniſts.*

SIR,

I Had no ſooner received your letter, but there was brought me a written copy of the *Cenſure*. I am as nobly treated in the one as Monſieur *Arnauld* is unworthily in the other. I fear me there may be exceſs on both ſides, and that we are not well known by our Judges; for if we were, I am confident that Monſieur *Arnauld* would deſerve the approbation of *Sorbonne*, and I the cenſure of the *Academy*. There is indeed a

contrariety in our interests; he should make himself known that he might vindicate his innocence, whereas I should continue in obscurity, that so I might not lose my reputation. So that since I may not discover my self, I recommend it to your care, to make my acknowledgements to my noble *Approbators*; and it shall be mine to give you an account of the *Censure*.

Sir, I must needs confess, I was extreamly astonished at it. I expected to finde the most abominable heresies in the world condemned in it; but you will second my admiration with your own, to see that so many extraordinary preparations should come to nothing just at the production of so great an effect.

To understand it with more satisfaction, I shall desire you to reflect on the strange impressions have been given us for so many years of the *Iansenists*. Then call to mind the Cabals, the factions, the erroneous opinions, the schismes, the plots which have been for so long time laid to their charge. Adde to that how much they have been traduced and defamed in books and pulpits, and how that this torrent, which hath been so violent and of so long continuance, hath nevertheless increased within these late times, wherein they are openly and publickly accused, not only as hereticks and schismatick, but have been censured as Apostates and Infidels, denying the mystery of Transubstantiation, and renouncing Jesus Christ and the Gospel.

From so many such horrid accusations might well be hatched the design of examining their books; so to conclude them really such. Among the rest they have fallen particularly on the second Letter of Monsieur *Arnauld*; which was given out to be fraught with the most detestable errours, could be imagined. They appoint for his Examiners his most professed enemies. Their main business is to sift out whatever they should think censurable; and they make report of a proposition concerning the doctrin thereof, which they expose to *Censure*.

What

What could be less expected from all these proceedings, then that that proposition, culled out from all the rest, with such remarkable circumstances, should comprehend the essence of the blackest heresies imaginable? And yet it is such, that there cannot be any thing seen therein, which is not so clearly and so formally expressed in those passages of the Fathers, cited by Monsieur *Arnauld* in that place, that I never yet met with any man that could apprehend any the least difference. All which notwithstanding, it was imagined there was some terrible one; since that, the passages out of the Fathers being absolutely *C*atholick, it must needs follow, that the proposition of Monsieur *Arnauld*, to be heretical, should imply an inevitable contradiction thereto.

It was from the Colledge of *Sorbonne* that this discovery was, not without reason, expected. The eyes of all Christendome were open to perceive in the censure of these Doctors that point which was so imperceptible to the community of man-kind besides. In the mean time, Monsieur *Arnauld* makes his Apologies, wherein, in several columns, he layes down his own proposition, and the passages out of the Fathers, whence he had taken it, so the better to discover the conformity, even to ordinary capacities.

There we finde Saint *Augustin*, in one place where he cites him, saying, *That Iesus Christ shews us a just man in the person of Saint* Peter, *who by his fall teaches us to shun presumption.* He brings another out of the same Father, saying. *That God, to shew us that we can do nothing without grace, hath left Saint* Peter *without grace.* He cites another out of Saint *Chrysostome*, saying, *that the fall of Saint* Peter *happened not out of any coldness in him towards Iesus Christ; but because grace failed him, and that it happened, not so much through his negligence, as by Gods forsaking of him, purposely to teach the whole Church, that without God a man can do nothing.* Out of all which he draws the condemned proposition,

which is this; *The Fathers ſhew us a juſt man, in the perſon of Saint* Peter, *to whom the grace, without which, a man cannot do any thing, was wanting.*

Upon this do ſome endeavour, (though ineffectually,) to diſcover how it can come to paſſe, that the expreſſion of Monſieur *Arnauld* is as different from thoſe of the Fathers, as Truth is from Errour, and Faith from Hereſie. For wherein conſiſts the difference? Is it that he ſayes, *That the Fathers ſhew us a juſt man in the perſon of S* Peter? They are the very words of Saint *Auguſtine*. Is it that he ſayes, *that grace failed him*? The ſame Saint *Auguſtine*, who affirmed *Saint* Peter *to be a juſt man*, ſayes alſo, *that upon that particular occaſion grace failed him.* Is it that he ſayes, *that without grace a man can do nothing?* But is it any more then what Saint *Auguſtine* ſayes in the ſame place? nay, even what Saint *Chryſoſtome* ſaid before him, with this onely difference, that he expreſſes it more fully, where he ſayes, *That his fall happened not through his coldneſs, or negligence, but through a defect of grace, and the dereliction of God.*

All theſe conſiderations held the world in ſuſpence, as deſirous, to know wherein this diverſity conſiſted, when at laſt this ſo famous and ſo long expected *Cenſure* appears, after ſo many Aſſemblies. But alas! how ſtrangely hath it eluded our expectation! For (whether theſe good *Moliniſts* thought it below them to give us any information of it, or for ſome other reaſon known onely to themſelves, they have done no more then barely pronounc'd theſe words; *This propoſition is temerarious, impious, blaſphemous, worthy to be anathematiz'd, and heretical.*

Sir, could you believe it, that abundance of people ſeeing themſelves eluded as to their hope, begin to grow quarrelſome, and would be reveng'd on the Cenſors themſelves? They draw from their carriage ſtrange conſequences, for the innocency of Monſieur *Arnauld*. What, ſay they, is this all ſo many

many Doctors ſo cruelly bent againſt one, could do in ſo long time, onely to finde in all his works but three lines, they can object any thing againſt, which yet are taken out of the very words of the moſt eminent Doctors of the Greek and Latine Churches? Is there any Author that they had a mind to ruine, whoſe writings might not afford a more ſpecious pretence? What greater argument can we expect of the true Faith of this illuſtrious, though cenſur'd, perſon?

Whence comes it, ſay they, that they are ſo liberal of imprecations in the cenſure, where they faggot together all the moſt terrible expreſſions of *poyſon*, *peſtilence*, *horrour*, *temerity*, *impiety*, *blaſphemy*, *abomination*, *execration*, *Anathema*, *hereſie*, which are the moſt horrid could be uttered againſt *Arrius*, nay, *Antichriſt* himſelfe, to confute an imperceptible hereſie, and that without making any diſcovery thereof? If this proceeding be againſt the words of the *Fathers*, where is *Faith* and *Tradition*? If againſt Monſieur *Arnauld*'s propoſition, let them ſhew us wherein it differs from them, ſince we can perceive nothing but a perfect conformity. When we ſhall be made ſenſible of the evil it may contain, we ſhall abhor it; but while we ſee no ſuch thing, and onely find the ſentiments of the holy Fathers comprehended and expreſſed in their proper termes, how can we avoid having an holy veneration for it?

Thus you ſee how ſome are incens'd, but they are ſuch as are too ſharp ſighted; For us who dive not very deeply into things, our beſt courſe is to be quiet and comply. Would we be more learned then our Maſters? Let us not undertake what they avoid, we ſhould loſe our ſelves in this diſquiſition. If we ſhould be too ſtrict, it's to be fear'd the Cenſure it ſelf would prove heretical. Truth is a thing ſo delicate, that when a man is at ever ſo little diſtance from it, he falls into errour; but this latter is alſo of ſuch a fine thread, that even before a man gets

looſe from it, he jumps into the truth. There is but an imperceptible point between this propoſition and Faith. The diſtance is ſo inſenſible, that not perceiving it, I was afraid I ſhould be oppoſite to the Fathers of the *Church*, by agreeing too well with the Doctors of *Sorbonne*.

This fear made me addreſſe my ſelf to one of thoſe who were neuter in the firſt queſtion, to inform my ſelf truly of the buſineſs. I went to one I thought the ableſt, whom I intreated to ſet down the circumſtances of this difference, ingenuouſly confeſſing I could not perceive any. To which he reply'd laughing; How ſimple are you to imagine there is any! where ſhould it be? Do you think if any ſuch were, that the world ſhould not have heard of it, and that they would not have been glad to expoſe it to the ſight of all thoſe, in whoſe eſteem they would diſcredit Monſieur *Arnauld*? But *ſaid I*, to what end then did they bandy againſt this propoſition? Are you yet ignorant, *reply'd he*, of theſe two things, which thoſe that know leaſt of theſe proceedings are not unacquainted with? One, that Monſieur *Arnauld*, hath ever been cautious of ſaying any thing, which was not ſtrongly grounded on the Tradition of the Church. The other, that his adverſaries are nevertheleſſe reſolv'd to cut him off from all benefit thereof, upon any terms whatſoever. And conſequently the writings of the one giving no advantage to the deſignes of the others, they have, to ſatisfie their paſſion, been forc'd to take any propoſition, and to condemn it, without giving any account wherein or wherefore. For do you not ſee, how the *Janſeniſts* keep them ſtill at check, and proſecute them ſo violently, that upon the leaſt word they let fall againſt the doctrine of the Fathers, they are preſently overwhelm'd with whole volumes, and forc'd to ſubmit? So that after ſo many diſcoveries of their weakneſſe, they have thought it more eaſie, and convenient to *cenſure*, then to *reply*; be-

becauſe it is leſs trouble to find *Friers*, then *Arguments*.

But, ſaid I; if it be ſo, the cenſure ſignifies nothing. For what credit will men give it, when they find it groundleſs, and deſtroy'd by thoſe Anſwers which will be made thereto. Did you reflect on the humour of the people, (*ſayes the Doctour*,) you would ſpeak after another rate. Their Cenſure, (how cenſurable ſoever it may be in it ſelf,) will for a ſeaſon have its effect; and though it be certain, there will be ſo much pains taken, to ſhew its invalidity, that it will at laſt be diſcovered; yet is it withall true, that at the beginning, it will have as great an influence over the moſt, as if it were the juſteſt cenſure in the world. For there needs no more then to cry up and down the ſtreets, *Come, buy the Cenſure againſt Monſieur* Arnauld. *Here's the condemnation of the Janſeniſts*; the *Jeſuites* have their will. How few are there that will read it? How few of thoſe that do read it will underſtand it? How very few will perceive that it anſwers not the Objections? Who do you think will concern himſelf ſo much in the buſineſs as to undertake to examine it to the bottome? whence you may infer how advantagious it will be to ſuch as are adverſaries to the *Janſeniſts*. They are ſure by this means to triumph, though, as they are commonly wont, vainly, for ſome few moneths. And that's very much, as the caſe ſtands with them; by that time they will have bethought them of ſome other ſhift to ſubſiſt. They live but from hand to mouth. By theſe ſlights have they kept above water all this time; as for inſtance, one while by a *Catechiſm*, wherein a child condemns their Adverſaries: Another by a *Proceſſion*, wherein *ſufficient grace* leads the *efficacious* in triumph; one time by a *Comedy*, wherein Devils carry away *Janſenius*; another by an *Almanack*, and now by this *Cenſure*.

In troth, *ſaid I to him*, I had erewhile much to ob-

ject againſt this procedure of the *Moliniſts*, but having heard what you ſay, I admire their prudence and their policy. I now ſee they could not have done any thing more judiciouſly or more ſecurely. You apprehend it right, *ſaid he*, their ſureſt way hath ever been to be ſilent; which haply gave a great Divine occaſion to ſay, *That the moſt able among them, are thoſe who plot much, ſpeak little, and write nothing.*

'Twas by the ſuggeſtion of this ſpirit, that in the very beginning of the Aſſemblies, they had prudently ordered, that if Monſieur *Arnauld* came into *Sorbonne*, it ſhould be ſimply to diſcover what he believ'd, not that he ſhould engage in diſpute with any one. The examiners not ſtrictly obſerving this method were a little at a loſs, whence haply it came to paſs, that they were ſo ſharply refuted by the ſecond *Apologetick*.

From the ſame Spirit have they deriv'd that rare and wholly new invention of the *half hour* and the *ſand*. They have by that means prevented the importunity of thoſe tedious Doctors who thought it a certain pleaſure to refute their reaſons; to produce the books ſo to convince them of falſhood; to preſſe them ſo much to anſwers, and to reduce them to ſuch extremities, that indeed they had not any to make.

Not but that they well ſaw, that this want of freedome which had oblig'd ſo many Doctors to refrain the Aſſemblies, muſt needs derogate from the Cenſure, and that the proceeding of Monſieur *Arnauld* would be an ill prologue to uſher in a favourable recept on of it. Nay, they are ſatisfied that perſons of but ordinary parts and abilities will give as great weight, to the judgement of 70 Doctors, (who could not expect to get any thing by defending Monſieur *Arnauld*,) as to that, of an hundred others, who could loſe nothing, by condemning him.

But, all conſider'd, they thought it no ſmall advantage to have a *Cenſure* out; though it were but

of

of a part of *Sorbonne*; and not of the whole body; though it were paſs'd with little or no freedome, and procur'd by little ſhifts, and thoſe not the moſt regular; though it explain nothing of what might be in controverſie; though it expreſſe not wherein this hereſie conſiſts; and that there is little ſaid in it, for fear of miſtake, Nay, this ſilence is a myſtery to the ſimple; and the Cenſure will have this ſingular advantage thereby, that the greateſt Criticks, and moſt acute Divines, cannot find any inſufficient reaſon in it.

You may therefore clear up your thoughts, of all fear of being an Heretick, for admitting and adhering to the condemn'd propoſition; it is not dangerous any where but in *Monſieur Arnaulds* ſecond Letter. If you will not take my word, take Monſieur *le Moine's*, the moſt violent of the Examiners; who, to a Doctor of my acquaintance, asking him wherein the difference in queſtion conſiſted, and whether it were any longer lawfull to ſay what the Fathers ſaid? made this admirable reply; *This propoſition were Catholick in any other mouth. 'Tis onely in that of Monſieur* Arnauld, *that* Sorbonne *hath condemn'd it.* Whence admire the ſtratagems of *Moliniſme*; whereby are wrought ſuch ſtrange hurly-burlies in the Church; That what was found and Catholick in the *Fathers*, becomes heretical in Monſieur *Arnauld*; that what was heretical in the *Semipelagians*, proves Orthodox in the writings of the *Jeſuites*; that the ſo ancient Doctrine of Saint *Auguſtine* is inſupportable *Novelty*; and that the new *Inventions*, which are hatch'd every day, even before our eyes, paſs current for the ancient *Faith* of the Church. Upon this he took leave of me.

This inſtruction hath reſtor'd me to my ſight. I learn by it, that this hereſie is of a new kind; they are not the *opinions* of Monſieur *Arnauld* that are heretical; 'tis onely his *perſon*. 'Tis a *perſonall* Hereſie. He's not an Heretick for any thing he hath either ſaid

or written, but onely becauſe he is Monſieur *Arnauld*, this is all can be objected againſt him. Let him do what he will, he ſhall never be otherwiſe, till he ceaſe to be at all. The Grace held by Saint *Auguſtine* ſhall never be the true grace, while Monſieur *Arnauld* maintains it. It would haply be ſuch, did he but once oppoſe it. It were the ſureſt way, haply the onely means, to eſtabliſh that, and deſtroy *Moliniſme*; ſo much misfortune do the opinions he embraces derive from him.

But let us have nothing to do with their differences, they are the diſputes of *Divines* and not of *Divinity*. We who are no Doctors need not trouble our thoughts with their Controverſies. Communicate the news of the *Cenſure* to all our friends, and afford me your affection ſo far as you conceive me, Sir,

Paris Feb. 9. 1656.

Your moſt humble and moſt dutiful Servant,

E. A. A. B. P. A. F. D. E. F.

To the ſame.

LETTER IV.

ARGUMENT.

Actual Grace *defin'd and explicated. How underſtood by the* Jeſuits. *The qualifications of an* Action *ere it can be a* ſin. *The* 5. *conditions requiſite, according to Monſieur* Le Moine, *to make an action imputable as ſin. An action committed by any one that hath not the ſight of the* good *and* evil *thereof, and does not* know, doubt, fear *or* imagine, *that God is diſpleaſed with it, is no* ſin, *as the* Jeſuits *affirm. Sins committed out of* ſurpriſe, ignorance, *or an* oblivion *of God or our own duty, not imputabe, ſayes* F. Annat, *Jeſuit. All men, even, Atheiſts, and* Infidels, *have this foreſight and theſe inſpirations, that is,* actual Grace. *The conditions of* voluntary *and* involuntary *actions examined out of* Ariſtotle, *who is perverted and impoſed upon by Father* Bauny.

SIR,

OF all men, *the Jeſuit,* as they ſay, *hath no fellow.* I have ſeen *Dominicans,* Doctors, nay, perſons

of

of moſt qualities; I wanted only this viſit to make me compleat. For I find other men do but *copy* out of them; and things are ever moſt noble in their *Originals*. I had the happineſs to meet with one of the moſt eminent among them, having no other company then that of my faithful *Ianſeniſt*, who was with me at the *Dominicans*. Being extreamly deſirous to underſtand the difference there is between the *Moliniſts* and the *Ianſeniſts*, concerning what they call *actual grace*; I addreſſed my ſelf to the good Father, deſiring him to afford me ſome little inſtruction, and explain that *term* whereof I told him I knew not the meaning. With all my heart, *replyed he*; I have a particular affection for the curious. Take the definition of it. By *actual grace*, we mean, *an inſpiration of God, whereby he diſcovers his will unto us, and ſtirs up in us a deſire to accompliſh it*. And what controverſie, *ſaid I*, doth this breed between *you* and the *Ianſeniſts*? This, replied he, that we would have God beſtow *actual graces* on all men in every particular temptation; for we hold, that if a man have not in every temptation, that *actual grace*, to reſtrain him from ſinning, what ſin ſoever he may commit cannot be imputed to him. On the contrary, the *Ianſeniſts* affirm, that ſins committed without this preſence of *actual grace*, are nevertheleſs imputable. But they are a ſort of pitiful ſouls. I gueſſed at what he would ſay, yet to clear it a little more fully, Father, ſaid I to him, this term of *actual grace* I know not how to digeſt, it is a meat I am not uſed to, would you but do me the favour to tell me the ſame thing without uſing that term, I ſhould think it a great obligation. To do that, ſaid the Father, I am only to put the *definition* inſtead of the thing defined, that alters not the ſenſe of the diſcourſe; with all my heart. We hold then as an undeniable principle, *That an action cannot be imputed as ſin, if God, before it be committed, give us not a knowledge of the evil of it, and an inſpiration exciting us to avoid it*. Have I now expreſſed my ſelf home?

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I was not a little aſtoniſhed at the diſcourſe; which granted, all ſins of *ſurpriſe*, and all committed out of a pure *oblivion* of God, are not to be imputed: whereupon turning to the *Ianſeniſt*, I knew by his countenance that he was of another opinion. But he continuing ſilent, Father, *ſaid I*, I wiſh what you ſay were true, and that you could make it good. How? *ſaid he*, you would have it proved? you ſhall be ſatisfied; be that upon my account. Upon that he went for his Books, while I and my friend fell into diſcourſe. Did ever man talk thus, *ſaid I*? Is this ſuch news to you, *replied he*? Aſſure your ſelf, that neither *Fathers*, nor *Popes*, nor *Councils*, nor the *Scriptures*, nor any books of Devotion even in theſe laſt times ever ſpoke after this rate; but indeed, for *Caſuiſts* and late *Schoolmen*, he can eaſily furniſh you. But ſuch, replied I, if they claſh ever ſo little with *Tradition*, I can as eaſily laugh at. You are in the right, *ſaid he* to me; at which word, in comes the Father laden with books, and preſenting me with the firſt come to his hand; There, *ſaid he*, read Father *Bauny's Summary of ſins*, it is the *fifth* Edition, whence you may infer the goodneſs of the Book. 'Tis pitty, *ſaid my Ianſeniſt to me whiſpering*, that this ſhould be condemned at *Rome*, and by the Biſhops of *France*. Turn *ſaid the Father*, to *pag.* 906. I did, and found theſe words, *For a man to ſin, and ſtand guilty in the ſight of God, he muſt know that the thing he is about to do, is naught; or, at leaſt, doubt, fear, or imagine that God takes no pleaſure in the action he is about; that he forbids it; and all this notwithſtanding, to do it; to break through the hedge: and exceed his bounds.*

A very good beginning, *ſaid I to him.* But note by the way what *Envy* is, *replied he.* This very paſſage gave Monſieur *Hailler* occaſion, before he became one of us, to abuſe Father *Bauny*; applying to him theſe words, *Ecce qui tollit peccata mundi: behold him that takes away the ſins of the world.* It is, ſaid I, a new kinde of redemption, this of Father *Bauny's*.

But would you have a more authentick proof, *continu'd he?* take this book of Father *Annats*. This is the laſt of his writing againſt Monſieur *Arnauld*; turn to pag. 34. where the leaf is turn'd down and read the lines I have mark'd with black lead, they are golden ones. There I found theſe words. *He who hath not any thought of God, nor yet of his own ſins, nor any apprehenſion,* that is, as he explain'd it, any knowledge, *of the obligation lies upon him to exerciſe acts of the love of God, or of contrition, hath no actual grace to exerciſe thoſe acts; but it muſt be alſo acknowledg'd, that he is not guilty of any ſin if he omit them, and that if he be damn'd, it will not be for any thing relating to that omiſſion.* And ſome few lines lower, *And the ſame thing may be affirmed of ſins of* commiſſion.

See now, *ſayes the Father*, how he ſpeaks of the ſins of *Omiſſion* and *Commiſſion*; he forgets nothing, what ſay you to it? I am extremely well ſatisfied, *reply'd I*; what excellent conſequences may be deduced from it, I am already over head and ears in them! O what myſteries am I rapt into! I ſee a far greater number juſtified by this *ignorance*, and *forgetfulneſs* of God, then by *Grace* and the *Sacraments*. But, Father, does this any more then bring me into a fools paradiſe? Is not this ſomething like that *ſufficiency* which ſufficeth not? I am extremely afraid of the *Diſtinguo*, I have been trapann'd there already, do you ſpeak ſincerely? How, *ſaid the Father*, a little enflam'd; this is no jeſting matter; here is not any equivocation. I am in earneſt, *ſaid I to him*; but the exceſs of my deſire it ſhould be ſo, puts me into ſome fear it may not.

Take then for your better information, the writings of Monſieur *le Moine*; who hath taught it openly in *Sorbonne*. He indeed learnt it firſt from us, but hath clear'd up the buſineſs excellently well. O what a ſolid work hath he made of it? He ſhews that to make an action *to be a ſin*, there is a neceſſity *all theſe things be tranſacted in the ſoul*. Read and weigh every word. I read in *Latin* what you find here in *Engliſh*. 1. *Or*

1. *On the one ſide, God infuſes into the ſoul, a certain love, which inclines her towards the thing commanded; and on the other, the rebellious concupiſcence preſſes her to the contrary.*

2. *God inſpires her with a knowledge of her weakneſs.*

3. *God inſpires her with a knowledge of the phyſician, that muſt cure her.*

4. *God inſpires her with a deſire to be cur'd:*

5. *God inſtills into her a deſire to pray to him, and implore his aſſiſtance.*

Now if all theſe things paſs not in the ſoul, ſayes the *Jeſuit*, the action is not properly *ſin*; and conſequently not *imputable*; as Monſieur *le Moine* affirmes in the ſame place; and all throughout the diſcourſe. Are you not yet ſatisfied with Authorities?

But all modern, *whiſper'd my Janſeniſt.* 'Tis very well, *ſaid I*; *applying my ſelf to the Father.* What a happineſs is this for many of my acquaintance: I muſt needs make them yours too. It may be you have not met with any, burthened with fewer ſins then they; for, they never *think* of God. Vices have prevented their reaſon. *They never had the knowledge of their infirmities, nor yet of the phyſician, that ſhould cure them. Such a deſire as that of their ſouls welfare, never ſo much as came into their thoughts*; much leſs that, of *begging* it of God; ſo that according to Monſieur *le Moine*, they are yet in their baptiſmal innocence. *They never were guilty of a thought of loving God, or being ſorry for their ſins*; in ſo much; that, according to Father *Annat*, they have not committed any ſin, through want of charity and repentance. Their life is a continual ſtudy of all ſorts of pleaſures, and enjoyments, never interrupted by the leaſt remorſe of Conſcience. From theſe extravagances I inferr'd their infallible deſtruction; but Father, you convince me, that they are ſo many demonſtrations of their ſalvation; happineſs be your reward for this excellent way of juſtification. Others

cure

cure ſouls by painful auſterities ; but you ſhew us, that thoſe who were thought the moſt deſperately ſick, are the beſt in health. O the excellent method of living happily both in this and the other world ! I ever was of opinion that a man ſinned the more, the leſs he thought of God ; but for ought I perceive now, when a man hath once learn'd the knack of not minding him at all, things, are in a ſecure poſture for the time to come. Away, away, *with theſe half ſinners*, who have ſome little inclination to vertue, inevitable damnation is their lot. But for thoſe free ſinners, obdurate ſinners, ſinners, whoſe lives are not checquer'd with any one good action, full and fat ſinners, Hell cannot hold them ; they have cheated the Devil by their over-complyance with him.

The Father perceiving well the connexion of theſe conſequences, made a handſome evaſion, and, without ſhew of any diſturbance, either through good nature or prudence, that you may ſee, *ſaid he*, how we ſalve all theſe inconveniences, know, we affirme, that all theſe impious perſons you ſpeak of, ſhould be without ſin, if they never had had thoughts of converſion, or deſires to apply themſelves to God But we hold that they all have, and that God never ſuffered any man to ſin, having not before given him a ſight of the evil he intends to commit ; and with all a deſire either to avoid the ſin, or at leaſt to implore his aſſiſtance to enable him to ſhun it ; and there are none but *Janſeniſts* that affirme the contrary.

How, Father, *reply'd I*, is that the *Hereſie* of the *Janſeniſts*, to deny that at every time a man commits a ſin, a certain remorſe troubles his Conſcience, not withſtanding which, a man ſticks not, as Father *Bauny* ſayes, *to break through the hedge, and exceed his bounds* ? It's very pleaſant a man ſhould be an *Heretick* for this. I thought men had been damn'd for not having good thoughts, but that they ſhould, for not believing that all the world have, is a thing I muſt confeſs, never came into my thoughts.

But

But Father, I think my ſelf oblig'd in conſcience to undeceive you; and tell you, there are thouſands have not theſe deſires, ſin without the leaſt regret, and do both rejoyce and glory in it And for this I appeal to your ſelf, who muſt needs know it well. No queſtion but you hear the confeſſions of ſome of thoſe I ſpeak of, for it is among perſons of quality that it ordinarily happens.

But Father, look you to the dangerous conſequences of your doctrine. Do you not perceive what influence it may have on thoſe *Libertines* who make it their buſineſs to raiſe doubts about Religion it ſelf? what advantages do you give them, when you tell them, as an article of Faith, that at the commiſſion of every ſin, they feel a certain monition and internal deſire to eſchew it? For is it not evident, that being, by their own experience, convinc'd that your doctrine is erroneous, even as to that point which you ſay is of faith, they will extend the conſequences of it to all the reſt? They will ſay, that if you are not orthodox in one article, you are to be miſtruſted in all; and ſo they will be forc'd to conclude, either that Religion is falſe in it ſelfe, or that you are but ſlenderly inſtructed in it.

But my ſecond taking up my diſcourſe, it were, Father, *ſaid he*, more for the ſecurity of your doctrine, not to make ſo obvious an interpretation, as you have done, of what you mean by *actual grace*. For how can you but expect to meet with the incredulity of many, if you openly declare, *That no man ſins but he hath before hand the knowledge of his infirmity, as alſo that of his phyſician, with the deſire of being cur'd, and that of begging it at Gods hands?* Will it be believ'd, upon your word, that thoſe who are immers'd in Avarice, unchaſtity, blaſphemy, quarrels, revenge, robberies, Sacriledges, have any reall deſires to embrace chaſtity, humility, and the other Chriſtian virtues;

Can any one imagine that thoſe *Philoſophers*, who ſo highly celebrated the power of nature, knew her infirmities

firmities and the cure thereof? Will you affirm that thoſe who maintain'd it as an undeniable Maxime, *that virtue is not the gift of God, and that there never was any perſon that craved it of him*, ever bethought them to ask it of him themſelves?

Who can believe that the *Epicureans*, who did not acknowledge *Divine Providence*, had any motions to pray unto God? when they affirmed, that *our addreſſes to him are derogatory to his Majeſty, as if it were below him to trouble himſelfe with any thoughts of us or our neceſſities.*

In a word, how can it be imagined that *Idolaters* and *Atheiſts* can have, in all their temptations, (that is, an infinite number of times in their life,) any inclination to pray to the true God, whom they know not, to beſtow on them the true virtues they are ignorant of?

All this, *ſayes the good Father very reſolutely*, we ſhall affirm, and rather then acknowledge that a man can ſin, and not have the ſight of his evil doing, and an inclination to the contrary virtue, we ſhall maintaine, that all the world, even *Athieſts* and *Infidels*, have theſe inſpirations and deſires in every temptation. For you cannot, at leaſt by the Scripture, make it appear otherwiſe.

Upon this I reſumed the diſcourſe. How, ſaid I, Father, muſt we appeal to *Scripture* to evince a thing ſo evident? This is no point of faith, nor indeed of ratiocination, but meerly matter of fact; we ſee, know, and feel it.

But my *Janſeniſt* cloſing with the Father upon his own termes; If you will not, *(ſaid he to him.)* be ſatisfied with any thing but Scripture, be it ſo: but I pray oppoſe it not; and ſince it is written, *That God hath not revealed his judgements to the Gentiles, and hath ſuffered them to erre in their own wayes*, do not affirm that God hath enlightned thoſe, whom the holy Writ aſſures us, *to have been left in darkneſs and the ſhadow of death.*

Does

Does it not ſufficiently convince you that your principle is erroneous, to ſee that Saint *Paul* calls himſelf the *chiefeſt of ſinners*, for a ſin which he profeſſes committed *out of ignorance, not without zeal*?

Is not the *Goſpel* clear enough, that thoſe who crucified *Jeſus Chriſt* ſtood in need of the pardon he begg'd for them, though they were not ſenſible of the malice of their action, and that, according to Saint *Paul*, they had never done it, if they had known ſo much?

Is it not Chriſts forewarning us, that there will be thoſe that ſhall perſecute his Church, yet believe they do God ſervice in their endeavours to ruin it, enough to let us underſtand, that this ſin, which, according to the Apoſtle, is the greateſt, may be committed by ſuch as are ſo far from knowing they offend, that they believe they ſhould, if they did it not? In a word, is it not enough that Jeſus Chriſt himſelf hath taught us, that there are two kinds of ſinners, one ſinning with knowledge, the other without, yet ſhall be both puniſhed, though in a different meaſure?

The good Father preſſed by ſo many proofs out of *Scripture*, whereto he had appealed, began to give ground, and admitting impious perſons to ſin without inſpiration; you will not certainly deny, ſaid he; that the *Righteous* never ſin but God gives them—— You retreat, you retreat, Father, *ſaid I to him*, and quit the general principle; and perceiving that it holds not in reſpect of ſinners, you would compound the buſineſs, and make it competible to the *Righteous*. But, that granted, the advantage you wil make of it will be very inconſiderable; for the benefit of it wil reach to very few; inſomuch that it is not worth the diſputing for.

But my Second, who had, as I conceive, by his readineſs to take all advantages, ſtudied the the queſtion very much, that morning, gave him this anſwer. You are now, *ſaid he to him*, gotten into that redoubt, which all of your party, that run the hazard of a diſpute, are forced to: but you lie as open to all aſſault

as

as ever; for your example of the *just*, is soon defeated. Who makes it any question but that even they very frequently fall into sins of surprise; and that when they are not sensible of it? Do we not learn even from the *Saints* themselves, what trap doors concupiscence lays for them; and that it often happens, (notwithstanding a vigilant sobriety,) that they sacrifice that to pleasure, which they thought to have bestowed only on necessity; as Saint *Augustin* acknowledgeth of himself, in his *Confessions*.

How ordinary is it to see even the most zealous, transported with passion and bitterness in dispute, through an over-reflection on their own interests; though their consciences give them not at that time any other notice, save that they behave themselves so, out of a tenderness to truth; and they themselves are not sensible of it, till a long time after?

But what will be said of those who are violently inclined to things really bad, as believing them really good, (whereof we have many instances in the *Ecclesiastical* History) which yet hinders not, but that, as the Fathers hold, they have sinned in those occasions?

Moreover, this not granted, how could the righteous be guilty of *secret* sins? How should it be true that God alone knows their greatness and number? Insomuch that no man knows whether he deserve love or hatred, and that the greatest Saints should alwayes walk *in fear and trembling*, even though they finde not themselves guilty of any thing, as Saint *Paul* affirms of himself.

You are therefore to conceive, Father, that the examples as well of the *righteous* as *sinners* do equally overthrow the necessity you suppose there is, (to make sin imputable,) of knowing the evil, and loving the contrary virtue, since the earnestness of impious persons in their vices, sufficiently discovers they have not the least inclination to virtue; and that the affection which

which the righteous have for vertue, argues very much, that they have not alwayes a knowledge of the ſins they dayly commit, as is clear out of Scripture.

And that the righteous do ſin after this manner it is ſo certain, that it ſeldome happens great Saints offend otherwiſe. For how can it be imagined that thoſe ſublimated ſouls, which with ſo much ardor and averſion, ſhun the leaſt things that may diſpleaſe God, as ſoon as they are ſenſible of it, and who yet commit many ſins dayly, ſhould have every time, before they fell, *the knowledge of their infirmity on that occaſion, as alſo that of their Phyſician, together with the deſires of their health and praying to God for his aſſiſtance*; and that, notwithſtanding all theſe inſpirations, theſe zealous ſouls cannot but *exceed their bounds*, and commit the ſin?

Conclude then, Father, that neither ſinners, nor yet the righteous have alwayes theſe knowledges, theſe deſires, and all theſe inſpirations as often as they ſin; that is, to uſe your term, have not alwayes *actual grace* in all occaſions wherein they ſin. And affirm not with your upſtart Authors that it is impoſſible a man ſhould ſin, when he knows not juſtice; but acknowledge rather with Saint *Auguſtin*, and the antient Fathers, that it is impoſſible he ſhould not ſin, when he is not acquainted with juſtice. *Neceſſe eſt ut peccet à quo ignoratur juſtitia.*

The good Father perceiving his opinion almoſt defeated as well in regard of the righteous as ſinners, would not yet quit the field; well, ſaid he, after a little meditation, I have forces enough to rout you yet. Whereupon taking up Father *Bauny* in the ſame place he had ſhewn us before; ſee, ſee but the reaſon on which he grounds his poſition; I knew he was not unfurniſhed with good proofs. Read there what he cites out of *Ariſtotle*; and you ſhall acknowledge, that, after ſo expreſs an authority, you muſt either burn the books of that *Prince of Phyloſophers*, or be of our opinion.

nion. Note then the principles Father *Bauny* grounds thereupon. He ſays in the firſt pl.ce, *that an action cannot be imputed as blameable when it is involuntary.* I grant it, *ſaid my friend to him.* This is the firſt time, *ſaid I to them,* that ever I knew you agree about any thing; if you value my advice, Father, go no further. That would amount to nothing, *ſaid he*; for we are to know what conditions are requiſite to make an action *voluntary.* I am extreamly affraid, *anſwered I,* that you will fall out about it. Fear nothing, *ſaid he,* the caſe is clear, *Ariſtotle* is on my ſide. Pray mark what Father *Bauny* ſayes; *That an action be voluntary, it is requiſite it ſhould proceed from a man that ſees, that knows, that conſiders well what there is of good, what of evil in it. Voluntarium eſt,* ſay we commonly with this Philoſopher (you know, ſaid he to me, wringing me by the hand, who *Ariſtotle* is) *quod fit à principio cognoſcente ſingula, in quibus eſt actio. So that when the will is at randome, and, without any diſcuſſion, inclined to deſire, or abhor, to do, or omit a thing, before the underſtanding could poſſibly come in to ſee, whether the evil of it were in proſecuting or eſchewing it, doing or not doing of it, ſuch an action is neither good nor evil, in as much as before that diſquiſition, that ſight and reflection of the minde, upon the good and bad qualities of the thing wherein a man is imployed, the action whereby it is done is not* voluntary.

Now, *ſaid the Father,* are you not yet ſatisfied? I ſhould think, *replied I,* that *Ariſtotle* is of Father *Bauny*'s opinion, yet can I not but much wonder at it. How, Father, to act voluntary, is it not enough that the Agent knows what he does, and that he does it not but becauſe he will do it? but it ſeems, it is further requiſite, *that he ſee, that he know, and conſider well what there is of good and evil in the action.* This granted, humane life will afford but few *voluntary* actions, for a man ſeldome thinks of all this. How many oaths in gaming, exceſſes and extravagances in our debauches and enjoyments, are there, which, being

not

not voluntary, are conſequently neither good nor bad, becauſe not attended by theſe reflections of the mind upon the good and bad qualities of what a man does? But is it poſſible, Father, that this ſhould come from *Ariſtotle*? I have heard ſay, he was a very excellently learned perſon. Ile clear up the buſineſs to you, *ſayes my Janſeniſt*. Whereupon calling for *Ariſtotles* Ethicks, he opened it, at the beginning of the third book; whence Father *Bauny* had taken the words he had cited out of him: Father, ſaid he; I excuſe you for taking it upon the credit of Father *Bauny*, that *Ariſtotle* was of this opinion; but you would have been of another mind, had you read him your ſelf. 'Tis very true, he teaches, *that to make an action voluntary a man ſhould know the particularities of that action, ſingula in quibus eſt actio.* But what does he mean by this, but the particular circumſtances of the action? As the inſtances he gives clearly demonſtrate, he producing none but thoſe of ſuch as are ignorant of ſome one of the circumſtances; as that of *a perſon, who being to ſhew an engine, lets fly a dart out of it, and caſually hurts ſome body*; *and that of* Meropus, *who killed his own ſon, when he thought to have killed his enemy*; and ſuch like

Hence you may perceive what kind of *Ignorance* that is which makes an action *involuntary*; and that is no other then that of the particular circumſtances, called by *Divines*, as you very well know, Father, *the ignorance of the fact*. But for that *of right*, that is the ignorance of the good and evil, which are in an action, whereof the preſent diſcourſe is, let us ſee whether *Ariſtotle* be of Father *Bauny's* opinion. Theſe are the words of the Philoſopher. *All impious perſons are ignorant of what they ſhould do, and what they ſhould avoid; and this is the very thing that makes them impious and wicked. It cannot therefore be affirmed, that, becauſe a man is ignorant of what in prudence he ought to do, to perform his duty, his action is involuntary. For this ignorance which conſiſts in the election of good and evil, does not cauſe an action to be involuntary;*

voluntary; but onely makes it vicious. The ſame thing may be ſaid of him who is generally ignorant of the rules of his duty, ſince ſuch an ignorance renders him blameworthy, and uncapable of excuſe. In like manner the ignorance which makes actions involuntary and excuſable, is onely that which regards matter of fact in particular, and in its ſingular circumſtances. For then, a man is pardoned, and excuſed, and look'd on as a perſon that hath done a thing againſt his will.

Now, Father, will you ſtill affirme that *Ariſtotle* is of your opinion? And who but may very well be aſtoniſh'd, to ſee a *heathen* Philoſopher more illuminated, then your *Doctors*, in a buſineſſe, wherein not onely *Morality*, but even the conduct of mens ſouls is ſo highly concern'd, as that of the knowledge of the conditions, which make actions voluntary, or involuntary, and conſequently render them excuſable or inexcuſable as to matter of ſin? Have then no more to do, Father, with the *Prince of Philoſophers*, but ſubmit to the *Prince of Divines*, who thus decides this controverſie, in his *a Retractations*, *Thoſe who ſin out of ignorance, do not their action but becauſe they will do it, though they ſin, when they would not ſin. And ſo this ſin of ignorance cannot be committed but through the will of him that does commit it, but by a will inclining to the action and not to the ſin, which yet does not exempt the action from being a ſin, becauſe, for that, there needs no more then that a man do what he is oblig'd not to do.*

Here the father was at a loſſe; but much more for the paſſage out of *Ariſtotle*, then that of S. *Auguſtine*. But while he was pumping for ſomething to ſay, word was brought him that the *Lady*——and the Lady Marchioneſs——ſtaid to ſpeak with him. Whereupon leaving us in haſte; I ſhall acquaint our Fathers with it, ſaid he; no queſtion but they will find ſomething to reply; we have thoſe here that are very ſubtile.

a Lib. 1. c 15.

We

We gave him the hearing; upon which being alone with my friend, I diſcover'd to him my aſtoniſhment at the confuſion which this doctrine would breed in *Morality*. To which he anſwer'd, that he wondered at my aſtoniſhment; are you yet ignorant that their extravagances are far greater in *Morality* then in *doctrine?* He gave very ſtrange inſtances, and adjourn'd the reſt till another time. I hope it will be the ſubject of ournext conference.

I am, &c.

Paris. Febr. 25.
1656.

To the same.

LETTER V.

ARGUMENT.

The Jesuites *character of themselves, Their design to grasp to themselves the government of all consciences. They have* Casuists *of all Cutts and sizes, that there may be a generall complyance with all men. Their propagation of* Christian Religion *in* China *and the* Indies. *The Viper of all* Morality, *viz. the Doctrine of PROBABLE OPINIONS. The obligations of Fasting, a spiders webbe. A man needs not forbear sinning, if it be any inconvenience to him. What a* probable opinion *is. The* contradiction *and* probability *of* Opinions *not inconsistent. It is lawfull to follow the lesse probable and lesse opinion; and the penitent that does so is to be absolv'd. A Casuist may answer contrary to his own judgement. The modern* Casuists *are preferr'd, in point of* moralitie, *before the ancient* Fathers. *The names of certain* Christian Casuists.

SIR,

I Am now to perform the promise I made in my last, that is; to give you an essay of the *Morality* of

of our good Fathers the Jeſuits, *thoſe eminent men for learning and prudence; a ſort of people that have the pillar of divine wiſdome going before them, a ſurer guide then any thing of Philoſophy.* You haply think I do but jeſt; no, I ſpeak it ſeriouſly, or indeed they ſpeak it themſelves. I do but tranſcribe their own words, and that, as truly as in the enſuing panegyrick. *It is that ſociety of men, Angels I ſhould have ſaid, whereof* Iſaiah *hath propheſied in theſe words, Go you ſwift and ready Angels.* Is not the Propheſie clear enough? *They are Eagle-like ſpirits, a flight of Phenixes, there being an Author, who not long ſince hath demonſtrated that there are more then one. They have chang'd the face of all Chriſtendome.* This muſt be believ'd when they affirm it; you ſhall find it ſo in the ſequel of this diſcourſe, which will acquaint you with their *Maximes.*

I have taken a great deal of pains to inform my ſelf; as being not over confident of what I had learn'd of my friend. I would needs be an ocular witneſſe; but am ſatisfied he told me nothing but what was true. I think he is never miſtaken, as you ſhall find by the account you have of theſe conferences.

In that which I had with my *Friend*, he entertain'd me with things ſo infinitely pleaſant, that my Faith was as the eye of a needle in reſpect of a Camel; but ſhewing them to me in the Fathers books, I had nothing to ſay by way of alleviation, but that they were the ſentiments of ſome few among them; which were not juſt to charge the whole body with. To give it the more weight, I aſſur'd him of my acquaintance with ſome of them as remarkable for their ſeverity, as thoſe he quoted were for their remiſſeneſſe. With that he drew the curtain and diſcovered the interiour of the *Society*, known to few in the world; which haply you will be glad to underſtand.

You imagine, *ſaid he to me*, that you have done them abundance of right by ſhewing, that there are

ſome Fathers among them as conformable to evangelicall maximes as others are diſconſonant, and thence conclude, that theſe licentious opinions ought not to be put upon the ſcore of the whole ſociety. I eaſily grant it. For if they were, they would not ſuffer among them ſuch as ſhould be ſo contrary thereunto. But ſince there are among them ſuch as advance principles ſo licentious, there's the ſame reaſon to infer that the ſpirit of the ſociety is not that of Chriſtian auſterity. For if it were, they would not admit members that ſhould ſo much oppoſe it. What then, *anſwered I*, is the main deſign of the whole body? It muſt certainly be thought they have not any aſſured ſcope, and that every one is at liberty to ſpeak at randome what he thinks. That cannot be, *reply'd he*; ſuch a vaſt body cannot ſubſiſt by a temerarious conduct, and without a ſoul to diſpoſe and regulate its motions: Beſides that, there is a particular order among them that nothing be printed without the approbation of their ſuperiours. But how, *ſaid I*, can the ſame ſuperiours approve *Maximes* ſo different? That, reply'd he, I ſhall eaſily clear up to you.

Know then, that they do not endeavour the corruption of good manners; no, that's not their deſign; but note withall, that it is not their main drift to reform them. That were no good policy. Take then their grounds. They are ſo well opinion'd of themſelves, as to believe, it is for the advantage and benefit of Religion, that their reputation be univerſall; and that they have the diſpoſall of all Conſciences. Now becauſe the maximes of Evangelicall ſeverity, are more convenient for the government of ſome, they make uſe of them, upon ſuch occaſions as contribute to their deſign; but the ſame maximes being not equally ſerviceable as to a many others, when they are to deal with ſuch, they omit them; that ſo they may comply with all.

Being therefore engag'd to deal with all ſorts of perſons,

perſons, and thoſe of ſeveral conditions and different nations, it is but requiſite they ſhould have *Caſuiſts* ſuitable to this diverſity.

From this principle you may eaſily judge, that, if they had not any but theſe licentious Caſuiſts, their main deſign would be ſoon fruſtrated; which is, to graſp all the world, ſince thoſe who are truly pious put themſelves under a ſurer conduct. But as there are not many of this humour, ſo need they but few ſevere directors to guide them. Few ſheep require fewer ſhepherds; whereas the ſwarm of remiſs Caſuiſts are employ'd to ſatisfie thoſe who ſeek after remiſneſſe and Liberty.

It is by this *obliging and complying conduct*, as Father *Petavius* calls it, that they embrace all the world. For if there come to them one reſolv'd to make reſtitution of goods unjuſtly gotten, it is not to be fear'd they will divert him. On the contrary, they will encourage and confirm him in ſo holy a reſolution. But let another come who would be abſolv'd without reſtitution, it ſhall go very hard but they will contrive a way to diſmiſs him well ſatisfied alſo.

Thus do they preſerve their friends and make their party good againſt all enemies. For if they are charged with any more then ordinary remiſneſſe, they immediately bring upon the ſtage their auſtere directors, and certain books they have publiſh'd concerning the rigour of the Chriſtian law; and the ſimple, and thoſe who make no deep ſcrutinies into things, patiently ſwallow it down for good ſatisfaction.

Thus they are furniſh'd for all cuſtomers, and anſwer ſo pertinently what they are ask'd, that when they are in a countrey where the belief of a *crucified* God is accounted extravagance, they ſmother the ſcandall of the Croſs, and preach up a glorified *Jeſus Chriſt*, not a ſuffering *Jeſus Chriſt*. This courſe they took in the *Indies* and in *China*, where they have permitted the Chriſtians to commit Idolatry,

by a ſubtile invention, *viz.* that of injoyning them to hide under their cloths an image of *Jeſus Chriſt*, to which they teach them, by a *mentall reſervation*, to direct thoſe publiok adorations, which they render the Idol *Cachim choan*, and their *Keum-fucum*; as *Gravina*, a Dominican laies it to their charge, and as may be ſeen in a Memoriall in the Spaniſh tongue, preſented to *Philip* the Fourth of *Spain*, by the *Franciſcans* of the *Philippine* Iſlands, cited by *Thomas Hurtado* in his book of *Martyrdome for the Faith*, pag. 427. Inſomuch that the Congregation of Cardinals, *de propagandâ fide*, was forced to give the *Jeſuits* a particular prohibition, that they ſhould not, under any pretence whatſoever, (upon pain of Excommunication,) permit thoſe idolatrous adorations, and ſo conceal the myſtery of the *Croſſe* from thoſe they inſtructed in Chriſtian Religion; enjoyning them expreſly not to admit any to *Baptiſme*, till after that knowledge, as alſo to expoſe in their Churches the image of the *Crucifix*; as may be ſeen in the Decree of that *Congregation*, dated the 9. of *July* 1646. ſigned by the Cardinal *Caponi*.

By theſe means do they, like Locuſts, cover the face of the earth, with the help of a Monſter called, *The doctrine of probable opinions*; the ſource of this torrent of irregularities. This you muſt underſtand from themſelves. For they are not ſo ſhie as to conceal it from any, no more then what you have already heard, with this difference nevertheleſſe, that they diſguiſe their humane prudence and policy under the notion of Divine and Chriſtian wiſdome; as if Faith, and the Tradition whereby it is maintained, were not alwayes the ſame and unchangeable, in all times and all places; as if the rule ſhould apply it ſelf to the thing that is to be meaſured by it; and as if ſouls, to be cleans'd from their imperfections, were onely to corrupt the Law of the Lord, whereas *the Law of the Lord is holy and without blemiſh, ſuch*

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as doth convert ſouls, and make them conform able to his ſaving inſtructions.

Do but go among thoſe good Fathers, and I am confident, your own obſervation will ſatisfie you, that their doctrine concerning *Grace* proceeds from remiſsneſs in *Morality*. You will find Chriſtian virtues ſuch ſtrangers to them, and ſo void of charity, the ſoul whereby they are informed; you will find ſuch palliations of crimes, and ſuch diſorders countenanc'd, that it will be no longer a miracle to you, that they maintain, all men have at all times grace enough, to live piouſly, as they underſtand it: For their Morality not exceeding that of Pagans, it is within the reach of Nature to obſerve it. When we affirm a neceſſity of *efficacious grace*, we aſſign other virtues for its object. It is not ſimply to cure ſome vices by others; it is not onely to engage men in the exerciſes of the externall duties of Religion; it is to arrive at a higher virtue then that of the Phariſees, and the wiſeſt Heathens. The law and reaſon are graces ſufficient to produce theſe effects. But to diſingage the ſoul from the love of this world; to deprive her of what ſhe thinks dearеſt; to work in her a ſelf-mortification; to elevate and unite her abſolutely and unchangeably to her God; this, this is not the work of any but an Almighty hand. And it were irrationall for a man to pretend, that he hath alwayes full power, as it were to deny, that theſe virtues, deſtitute of the love of God, which theſe good Fathers confound with Chriſtian virtues, are not in our power.

This was his diſcourſe, burthened with abundance of paſſion, for he is extremely troubled at theſe diſorders. For my part, I had a certain eſteem of theſe good Fathers, for the excellency of their *Politicks*; and ſo, according to his advice, I went to an honeſt Caſuiſt of the *Society*, whom having known a long

time, I thought this a good occaſion to renew my acquaintance with him. Being well enough inſtructed how they are to be treated; I found it no hard matter to do it. His entertainment was infinitely kind, for he loves me ſtill; and after ſome indifferent diſcourſe, I took occaſion, from the ſeaſon we now are in, to learn ſomething of him concerning *Faſting*, ſo to enter inſenſibly into the buſineſs.

I told him it was very burdenſome to me to faſt; he exhorteth me to do my ſelf a little violence, but I continuing my complaints, he was moved at it, and fell to bethink him of ſome reaſons of diſpenſation. He indeed found a many, which yet I could not make any advantage of, till at laſt he bethought him to ask me, whether, going to bed ſupperleſs, I was not much troubled to ſleep. I am indeed, Father, ſaid I, which forces me many times to make a collation at noon, and ſup at night. I am very glad, replyed he, that I have found out this way to eaſe you, without ſin; go, go, you are not obliged to faſt at all. But you ſhall not take it upon my word neither, come into the Library. I went; and there taking out a book, here's that will prove it, ſaid he, (God knows how!) This is *Eſcobar*. Who is that *Eſcobar*, ſaid I? How? do you not know *Eſcobar*, one of our Society, who hath compiled this *Moral Divinity*, out of *twenty four* of our Fathers; whereupon he hath in the Preface, made an allegory between this book, and *that of the Apocalypſe, which was ſealed with ſeven ſeals*. And he ſayes, *that Jeſus offers it ſo ſealed to the four living creatures*, Suarez, Vaſquez, Molina, Valentia, *in the preſence of twenty four* Jeſuits, *who repreſent the twenty four Elders*. He read the whole Allegory, which he found very pat, and by which he gave me a great Idea of the excellency of that work. Having afterward ſought out his paſſage concerning *faſting*; here, I have it, *ſaid he*; [a] *is he, who having not ſupped, cannot ſleep, obliged to faſt, or no? Not at all,* [a] tr. 1. *Ex.* 13. n 67.

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Are you not ſatisfied? Not abſolutely, *ſaid I*, for I can make a ſhift to faſt, if I but take a collation in the morning, and ſup at night. Why then take the conſequence along with you, ſaid he, they have omitted nothing. *And what will you ſay, if a man can content himſelf with a collation in the morning, ſo he ſup at night?* That's my caſe. *He is never the more obliged to faſt. For no man is obliged to break the order of his meals.* A moſt pregnant reaſon, *ſaid I to him*; but tell me I pray, *continued he*, do you drink much wine? No Father, *ſaid I*, my conſtitution will not bear it. This I ſaid, *replyed he*, purpoſely to give you notice, that you might drink of it in the morning, and at any other time of the day, without breaking your faſt; and you know, that nouriſhes, ſomewhat. Take the queſtion decided. b *May a man drink wine at any time when he pleaſes, and that in a conſiderable quantity, without breaking his faſt? He may, nay, if he pleaſe, Hypocras.* I had clearly forgot that ſame *Hypocras, ſaid he*, I muſt needs put it into my Catalogue.

'Twas an honeſt fellow, and a good fellow, this *Eſcobar, ſaid I.* All the world's in love with him, *replyed the Father*, he ſtarts out ſuch pleaſant queſtions. Here's another of them in the ſame place. c *If a man doubts whether he be 21. years of age, is he obliged to faſt or no? No. But put the caſe I am 21. years of age juſt at one of the clock this night, and that to morrow be a faſting day, ſhall I be obliged to faſt to morrow? No, for you may eat as much as you pleaſe from mid-night till one of the clock, for you are not yet arrived to the 21. year of your age; and conſequently having a right to break the faſt, you are not obliged to keep it.* Excellent diverſion, *ſaid I!* The beſt in the world, *replyed he*, I read him day and night; nay, can hardly do any thing elſe.

The good Father was almoſt out of himſelf to ſee me ſo pleaſed with it; and continuing, obſerve, *ſayes he*, this touch of *Filiutius*, one of thoſe 24. *Jeſuits*.

b *Ibid.* n. 75. c *Num.* 38.

d *He who hath over-wearied himself about any thing, as for instance, in satisfying a Wench, is he obliged to fast or no? By no means. But suppose he hath so over-wearied himself out of a set purpose to be dispensed withal from fasting, shall he nevertheless be excused? Though what he did was meerly with that formal design; yet shall he not be obliged to fast.*

Well, could you have believed so much, *said he?* In troth, Father, *said I*; I am not yet fully convinc'd of it: for, is it not a sin, not to fast when a man may do it? Or is it lawful to hunt out the occasions of sinning? Or is not a man rather obliged to eschew them? This certainly were a great convenience. Not always, *said he*; it is according —— According to what, *said I*? This, *replyed the Father*; if a man should find any inconvenience in avoiding those occasions, were a man, in your judgement, obliged to avoid them? Father *Bauny* holds the negative. e *They*, sayes he, *ought not be denyed absolution, who remain in the very next occasions of sinning, if they are in such a condition, that they cannot quit them, without giving the world occasion to talk of them, or running into some inconvenience thereby.*

You tell me very good news, Father, *said I*, there's no more now to be said, but that a man may make it his business to seek out those occasions; since it is lawful for him not to avoid them. Nay, it is lawful to do so, added he; the famous Casuist *Bazilius Pontius* affirms it; and Father *Bauny* citing him, confirms his judgement, which in his Treatise f *of Repentance*, is this, *A man may seek out an occasion, directly and out of set purpose (primo & per se) when the spiritual or temporal concernment of himself or his neighbour inclines him thereto.*

In troth, Father, *said I*, I think my self not awake when I hear religious men talk after this rate! speak conscientiously, are you of this opinion? No truly,

d *Tom. 2. tract. 27. Part. 2. cap. 6. num. 123.* e *Pag. 1084.* f *q. 4 p. 94.*

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ſaid the Father. Then, ſaid I, you ſpeak againſt your conſcience? Not at all, *ſaid he*; I did not ſpeak in that, according to my own conſcience, but according to that of *Pontius* and Father *Bauny*. And you may ſafely follow where they lead, for they are excellent men. How, Father, becauſe they have put theſe three lines into their books, ſhall it be lawful to ſeek the occaſions of ſinning? I thought we ſhould have taken no other rule then that of the *Scripture* and the *Tradition* of the Church, not that of your *Caſuiſts*. Nay then, *cries out the Father*, you put me in mind of theſe *Janſeniſts*. Do you think that Father *Bauny* and *Bazilius Pontius* cannot make good their opinions, as *probable*? I am not ſatisfied with probability, *ſaid I*, I look for ſecurity. I ſee then, *ſayes the good Father*, you underſtand nothing of the *Doctrine of Probable opinions*; which if you did, you would talk after another rate. I muſt needs take a litte pains with you, as to that point; you will not repent your coming hither; for without that, you can underſtand nothing, it being the foundation, and *A. B. C.* of all our *Morality*.

I was very glad to ſee him fallen upon the ſubject where I would have had him; whereupon, I took occaſion to entreat him to explain what *a probable opinion* was. Our Authors, *ſaid he*, will give you a better account of it then I can. Thus they generally deſcribe it all, and, among others, our twenty four. g *An opinion is then called* probable, *when it is grounded upon reaſons of ſome conſideration. Whence it ſometimes comes to paſs, that the authority of one grave Doctor may render an opinion probable.* The reaſon (as you have it in the ſame place) this; *That a man abſolutely devoted to ſtudy, would not maintain an opinion, if he were not induc'd to do it, by a good and ſufficient reaſon.* Which granted, *ſaid I*, one only Doctor may turn mens conſciences topſie turvy; and yet all will be ſecure.

g *inprim. Ex.* 3. *n.* 8.

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You must neither laugh at, *said he*, nor think to oppose this doctrin; the endeavours of the *Jansenists* to do it, proved ineffectual, no, it is too well grounded to be so shaken. Mark what *Sanchez*, one of the most eminent of our Fathers, sayes; h *You haply question whether the authority of one good and learned Doctor renders an opinion probable? To which I answer, it does. And this is affirmed by* Angelus, Sylv. Navarr. Emanuel Sa. &c. *It is thus proved A probable opinion is that which is grounded upon some thing considerable, but the authority of a knowing and godly man is of no small consideration, but rather of great consideration.* For, take the reason along with you; *if the testimony of such a man be of great weight to assure us that such a thing happened, for instance, at* Rome, *why shall it not have the same effect in a question of Morality?*

The comparison, said I, deduced from the things of this world to matters of conscience, is very pleasant! Have patience, replied he; *Sanchez* answers that in the lines next ensuing. *And the restriction which some Authors make in this case, I do not approve, viz. that the Authority of such a Doctor is sufficient as to the things of humane right, but not in those of Divine. For it is of great weight in both.*

Father, said I, to deal freely with you; I shall not stand to this rule. What assurance have I, that (your Doctors taking so much freedome to examine things by reason,) what seems certain to one, will seem such to all the rest? there being such a strange diversity of judgements;——you understand not the case; sayes the Father, interrupting my discourse; they are indeed often of several opinions, but that breaks no squares. Every one makes his own good and probable. There's nothing so clear as that they are not all of the same judgement; nay, on the contrary, they never almost agree; and yet all this makes for the best. There are few questions, wherein one does not hold the *affirma-*

h *Sem. l.* 1. *c.* 9. *n.* 7.

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tive, the other the *negative*, yet in all theſe caſes, both the one and the other of the *contradictory* opinions, is *probable*. Whence *Diana*, upon a certain occaſion, ſaid, *i Pontius and Zanchez are of contrary opinions; but, being both learned men, either makes his opinion probable.*

But, Father, *ſaid I*, a man muſt needs be at a great loſs which to embrace. Not at all, *ſayes he*, he is onely to follow the opinion he is moſt inclined to. What though the other be the more probable? It matters not, *ſaid he*. And the other more certaine? It matters not, *ſayes the Father again*; take it explained by *Emanuel Sa*, of our Society, in his Aphoriſme *de dubio*. *k A man may do what he conceives lawful, according to a probable opinion, though the contrary be the more ſafe. For this, the opinion of one grave Doctor is ſufficient.*

But if an opinion be both leſs probable, and leſs ſafe, *ſaid I*, may a man lawfully follow it, diſcarding what he believes more probable and more ſafe? Once more, he may, *ſaid he*: hear *Filiutius*, that great *Jeſuit* of *Rome*. *l It is lawful to follow the leſs probable opinion, though it be the leſs ſafe. It is the common opinion of the more modern Authors.* Are you not ſatisfied? We are indeed now at a faire Liberty Father, *ſaid I*; with the helpe of your *probable opinions*. This is an excellent *liberty of conſcience*. But for you *Caſuiſts*, may you take the ſame freedom in your Anſwers? We do, *ſayes he*; and ſo anſwer what we think good; or rather what we conceive will prove moſt ſatisfactory to thoſe that ask us. For theſe are our directions, taken out of our *m* Fathers, *Sanchez*. and our 24 in Princ. Ex. 3. n. 24. Theſe are the words of *Layman*, whom the book of our 24 hath followed. *A Doctor being conſulted, may give an advice, not onely ſuch as is probable according to his own opinion, but what is contrary to his opinion, if ſo*

i 3. *Part To.* 4. *R.* 244. k *p.* 183. l *Mor. Queſt tr.* 21, *c.* 4. *n.* 128. m *Layman. Theol. Moral. l.* 1. *tr.* 1. *c.* 5 *ſect.* 2. *n.* 7. *Vaſquez. diſt.* 62, *c.* 9. *n.* 47.

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it be accounted probable by others, eſpecially when this advice, though contrary to his judgment, happens to be more acceptable, and more for the intereſt of him that conſults him; (Si fortè hæc illi favorabilior ſeu exoptatior ſit.) *But I hold further, that it will be prudence in him, to give thoſe who come to him, ſuch advice as is held as probable by ſome knowing perſon, though he himſelfe be convinced that it is abſolutely falſe.*

In troth, Father, your doctrine will fall on its feet. May a man anſwer affirmatively or negatively as he pleaſes? 'Tis an advantage cannot well be valued. You have wrought a miracle on me, I now ſee what benefit you make of theſe contrary doctrines which your Doctors advance upon all occaſions. For one you may make your advantages of, and the other never hurts you. Your bets are ſo ſecure, that if you loſe by the one ſide, you get by the other. 'Tis very true, *ſayes he*; and we may at any time ſay with *Diana*, who, having Father *Bauny* for him, when Father *Lugo* was againſt him, ſaid, *Sæpè premente Deo, fert Deus alter opem, if one God charges us too hard, another relieves us.*

I am illuminated, *ſaid I*; yet ſtill there ſticks one thing in my ſtomack. When a man hath conſulted one of your Doctors, and received from him an opinion ſomewhat too large, he will be meerly trapanned, if he meet a Confeſſor, who, not being of the ſame, will deny him abſolution, if he alter not his judgment. Have you made no proviſion in that caſe? Do you queſtion it, *replyed he?* All Confeſſors are obliged to abſolve their penitents holding probable opinions, under pain of mortal ſin; the more to mind them of their duty; this is clear out of our Fathers, and among others, Father *Bauny*. n *When the penitent*, ſayes he, *follows a probable opinion, the Confeſſor is bound to abſolve him, though his judgment be contrary to that of the penitent.* But he does not affirm it a mortal ſin, not to abſolve him. How ready you are to catch? *ſayes he*, take what follows;

n *De Pœnit. tr.* 4. *Q.* 13. *p.* 93.

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he categorically concludes, *That to deny absolution to a penitent who walks according to a probable opinion, is a sin, in its own nature, mortal.* And to confirm this opinion, he cites three of our most eminent Fathers, o *Suarez*, p *Vasquez*, and q *Sanchez*.

O Father, *said I*, with what prudence do you order all things! We need not fear any thing now, the Confessor must do his duty. I knew not before that you had the power to ordain any thing under pain of *Damnation*. I thought your Commission reach'd no further then to take away sins, and never imagined you could *introduce* any. But for ought I see, you are omnipotent. You do not speak properly, *said he*; we do not *introduce* sins, we onely *take notice* of them. I have already observed twice or thrice that you are no good Schoolman, Howere it be, Father, *said I*, I am satisfied as to that doubt, but I have another to propose to you, which is, that I know not what shift to make when the ancient *Fathers* are contrary to the opinions of any of your *Castisus*.

You are extremely to seek in the business, *said he*. The *Fathers* were good for the *Morality* of their times; but they are far short of that of ours. It is not therefore to be regulated by them, but by the new *Casuists*. Hear our Father r *Cellot*, who, as to this point, seconds our famous Father *Reginaldus*; *In Questions of Morality the modern* Casuists *are to be preferred before the ancient* Fathers, *though they were neerer the times of the Apostles*. And it is according to this tenent, that *Diana* speaks after this manner: s *Are beneficed persons obliged to make restitution of their revenue, when they misimploy it? The Ancients affirmed they were, but the Modern hold they are not; let us not therefore quit this opinion, which acquits a man from the obligation of making restitution.*

These are excellent good words, *said I*, and fur-

o *To* 4. *d.* 32. *Sect.* 5. p *Disp.* 62. *c.* 7. q *Num.* 29. r *De Elect. l.* 8. *c.* 16. *p.* 714. s *P.* 5. *tr.* 8. *R.* 32.

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niſhed with conſolations for the goods of this world. For the Fathers, *ſaid he*, we deliver them up to thoſe that handle *poſitive Divinity* ; but for us, who govern mens *conſciences*, we ſeldome read them ; and, in our writings quote only the modern *Caſuiſts*. What a voluminous writer is our *Diana* ! There is before his books a liſt of all the Authors he cites. There you will find two hundred ninety and ſix ; whereof the moſt ancient is within eighty years. This then is an humour come into the world, ſince your Society, *ſaid I*: Thereabouts, replyed he. My meaning, Father, is, that, at your appearance, Saint *Auguſtine*, Saint *Chryſoſtome*, Saint *Ambroſe*, Saint *Hierom*, and the reſt, vaniſhed out of ſight, as to matter of *Morality*.

But I would fain know the names of thoſe that have ſucceeded them ; who are thoſe modern Authors ? They are very excellent men, and very famous, ſaid he ; They are, *Villalobos*, *Coninck*, *Llamas*, *Achokier*, *Dealkozer*, *Dellacruz*, *Vera Cruz*, *Vgolin*, *Tambourin*, *Fernandez*, *Martinez*, *Suarez*, *Henriquez*, *Veſquez*, *Lopez*, *Gomez*, *Sanchez*, *De Vecchis*, *De Graſſis*, *De Graſſalis*, *De Fitigianis*, *De Graphatis*, *Squilanti*, *Bizozeri*, *Barcola*, *De Bobadilla*, *Simancha*, *Perez*, *De Lara*, *Aldretta*, *Lorca*, *De Scarcia*, *Quaranta*, *Scophra*, *Iedrezza*, *Cabrezza*, *Bisbe*, *Dias*, *De Clavaſio*, *Villagut*, *Adam à Manden*, *Iribarn*, *Binsfeld*, *Volfangi à Vorberg*, *Voſibery Streueſdorf*.

O Father, ſaid I, a little frightned, were all theſe *Chriſtians* ? How, Chriſtians, *replyed he* ? Did I not tell you that theſe are the men by whom we govern Chriſtendome at this day ? This ſomewhat troubled me, but not diſcovering any thing of diſturbance, I onely asked him whether all thoſe Authors were *Jeſuits*. No, ſaid he, but it matters not, they have left excellent things behind them. Not but that the greateſt part of them have either derived from, or imitated our Father ; but we ſtand not upon termes of honour : Beſides, they

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cite our Fathers ever and anon, and that very honourably. Thus *Diana*, who is not of our Society, ſpeaking of *Vaſquez*, calls him, *the Phœnix of wits*; and ſometimes he ſayes, that. *Vaſquez alone amounts to as much with him, as all mankind beſides, inſtar omnium.* In like manner, our Fathers often quote this gallant *Diana*; for if you well underſtand our doctrine of *probability*, you will find this will breed no controverſie. On the contrary, we heartily wiſh others, beſides the Jeſuits, were able to render their opinions probable, that all ſuch might not be imputed to us. And when any Author whatſoever hath advanced any one, we have a right to take it, by the doctrine of *probable opinions*, yet ſo that we are not accountable for it, when the Author is not of our body. All this I underſtand very well, *ſaid I*, and ſee that any thing will find entertainment among you, but the *ancient Fathers*, and that you, being Maſters of the field, need no more then drive all before you.

But I foreſee three or four great inconveniences, and ſtrong turn pikes, which will check your purſuit. What, I pray, *ſayes the Father amazed? Scripture, ſaid I, Popes* and *Councils*, whom you cannot give the lie to, and who are all in the onely way of the *Goſpel*. And is that all, *ſaid he*; you have put me into a cold ſweat. Do you imagine that a thing ſo viſible hath not been foreſeen, and that we have not made proviſion for it accordingly? I cannot but wonder you ſhould think that *we* are oppoſite to the *Scripture*, *Popes*, and *Councils*. I muſt convince you of the contrary. It would trouble me you ſhould think we are forgetfull of the duty we owe them. Certainly you have this imagination from ſome opinions of our Fathers, which ſeem to offer ſome violence to their *Deciſions*, when indeed there's no ſuch thing. But to underſtand the *Harmony* there is between them, requires more leiſure. I wiſh you ſhould not entertain any ſiniſter thoughts of

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us. If we meet to morrow, I ſhall clear up the buſineſs to you.

Here the conference ended, and ſo ſhall this diſcourſe, 'tis pretty fair for a Letter. With a confidence you will content your ſelf with this, till you have what is behind, I reſt, &c.

Paris, March 20. 1656.

To

To the ſame.

LETTER VI.

ARGUMENT.

How the *contradictions*, that are between *Caſuiſts*, and *Popes*, *councels*, and *Scripture*, are reconciled. The benefit of the interpretation of *Terms*; of *favourable circumſtances*; and the *croſs-probability* of opinions. What an *Aſſaſſin* or murtherer, is; *ſuperfluity* what. In what caſes a Religious man, quitting his habit, is not excommunicable. An excellent expedient to avoid *Simony*. Maximes for all perſons. A Prieſt may receive mony from ſeveral perſons for the ſame Maſſe. A religious man following a *probable opinion*, may diſobey his ſuperiour. What *ſervants* may do rather then loſe their ſervices; what, if not content with their wages. The pleaſant ſtory of *John d' Alba*, who is guilty, and not guilty, of *Felony* at the ſame time. The danger of *probable opinions* in regard of the civil *Magiſtrate*.

SIR,

IN the concluſion of my laſt Letter, I told you, that the good Father, the Jeſuit, promiſed to acquaint me

me, how the *Casuists* reconcile the *contrarieties* which happen between their opinions and the Decisions of the *Popes*, *Councils*, and the *Scripture*. And indeed he hath given me good satisfaction as to that point in my second visit, of which you have this present account; wherein you will find me more exact then in the other. For having brought a table-book with me, I set down the citations, which I had not done when I was with him before. But if you doubt of any, let me but know it, and I shall soon give you satisfaction.

The good Father's discourse was to this effect. One of the wayes whereby we reconcile these apparent contradictions, is, by *the interpretation of some term.* For instance. Pope *Gregory* XIV. hath declared that *Assassins* are unworthy the benefit of taking sanctuary in Churches, and that they are to be forced from thence; whereas our 24. Antients, *pag.* 660. affirm, *That those who kill any one treacherously ought not to incur the penalty of that Bull.* This, to you, seems contradictory, but it is reconciled, by interpreting the word *Assassin* as is done, by these words: *Are Assassins unworthy to enjoy the priviledge of taking sanctuary in Churches? According to the Bull of* Gregory XIV. *they are. But we understand, by the word* Assassins *those, who have received money to kill any one treacherously. Whence it comes to pass, that those who kill without receiving any reward, but do it only to oblige their friends, are not called* Assassins.

In like manner, it is said in the Gospel, [a] *Give Alms of your superfluities.* And yet divers *Casuists* have found out a way to exempt even the richest persons from this obligation of giving alms. This you think another contradiction, but the reconciliation is easily discovered, by interpreting the word *superfluity*, insomuch that it seldome or never happens that any one is troubled with any such thing. And this is done by

a *Luke* 11. 41. *Vulg. Lat.*

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the learned *Vaſquez* in this manner, a *Whatever men lay up, out of a deſign to raiſe their own fortunes or thoſe of their relations, is not called ſuperfluous. For which reaſon it will be hard to find any, among thoſe that are worldly-minded, that have ought ſuperfluous; no, not even among Kings.*

With him agrees *Diana*, citing theſe very words of *Vaſquez*, for he ordinarily grounds all he ſayes on our Fathers, and ſo concludes very handſomely; That, *in this queſtion, whether rich men are obliged to give alms out of their ſuperfluity? Though the affirmative be true, yet it will ſeldome or never happen, that it is obligatory in point of practice.*

I am ſatisfied, Father, *ſaid I*, that this muſt follow out of the doctrin of *Vaſquez*. But if it be objected, that (according to *Vaſquez*) it would be as ſure a way for a man, that deſires to work out his ſalvation, to be guilty of ambition enough, that ſo he may have nothing *ſuperfluous*; as it is according to the Goſpel, not to be *ambitious* at all, that ſo he may give alms out of his *ſuperfluities*, how will you anſwer it? It may be anſwered, ſaid he, that both theſe wayes are equally ſecure according to the Goſpel, one, according to the Goſpel, in the more literal, and more obvious ſenſe; the other according to the ſame Goſpel interpreted by *Vaſquez*. Whence you ſee the benefit of theſe *interpretations*.

But when the terms are ſo clear as not to admit any explanation, then we *make the beſt advantage we can of the moſt favourable circumſtances*, as you ſhall ſee in this example. The Popes have excommunicated thoſe Religious men that quit their habit, and yet our 24. Antients ſtick not to diſcourſe thus. b *In what caſes may a Religieus man quit his habit without running the hazzard of Excommunication?* He inſtances in many, and, among others, this. *If he quit it upon ſome infamous occaſion, as for to go and ſteal, or to go,* incognito, *to uncivil places, as the Stews, intending to reſume it again as ſoon as he hath done.*

a *de Eleem c.* 4. b *pag.* 704.

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And indeed it is evident the *Bulls* mention not any of these cases.

This I could hardly believe, and therefore intreated the Father to shew it me in the original, and found, that the Chapter wherein these words are, is intituled; *The Practice according to the School of the Society of Jesus*, *Praxis ex Societatis Jesu schola* : and there I found these words, *si habitum dimittat, ut furetur occultè, vel fornicetur.* The same thing he also shewed me out of *Diana*, in these termes, *ut eat incognitus ad Lupanar.*

But how comes it, Father, *said I*, that they acquit them of excommunication in this case? Do you not apprehend the reason, *said he?* Do you not perceive how scandalous it were to surprise a religious man in that condition with his religious habit on? And have you not heard what answer was made to the former Bull. *Contra sollicitantes*? And how our twenty four, in a particular chapter, *Of the Practise of the School of our Society*, explain the *Bull of Pius Quintus*, *Contra Clericos* &c. I know nothing of all this, *replyed I.* Then you are not much versed in *Escobar*, *said he.* I had it not till yesterday, said I; and I had much a do to find one. I know not how it comes to passe, all the world enquires after him. What I was going to tell you, *reply'd the Father*, you may find, *pag.* 117. see it at your leisure. You will there find an excellent example of the manner of interpreting *Bulls* favourably. I indeed looked into him that very night, but I dare not give you any account of it, 'tis a thing so horrid and abominable.

The good Father proceeded in his discourse. You now understand what use we make of *favourable circumstances.* But there are sometimes, such as are so precise, that they contribute nothing to the reconciliation of the contradictions, insomuch that in such a case you might well think there really were some. For example; three Popes have decided, that those of any Religious order, who, by a partticular vow, are obl g'd to observe a quadragesimal

drageſimal life, are not diſpens'd of that vow, though they ſhould be made Biſhops. And yet *Diana* ſayes, *that notwithſtanding their deciſion they are diſpens'd of it.* How, I pray, does he ſalve it, *ſaid* I? By the moſt ſubtile of all the *new methods*, reply'd the Father, and the moſt refin'd part of *Probability*. Ile explain it to you. It is, as you obſerv'd the other day, that both the affirmative and negative of moſt opinions have a certain probability, according to the judgement of our Doctors, that is, enough to induce a man to follow them with a ſafe conſcience. Not that the *pro* and *con* are equally true in the ſame ſenſe, that being impoſſible, but onely that they are *probable*, and *ſafe* in their conſequences.

According to this principle it is, that our good Friend *Diana* ſpeaks thus, [c] *As to the deciſion of theſe three Popes, ſince it is contrary to my opinion, I anſwer, that they have ſpoken in that manner, out of their inclination to the* affirmative, *which indeed is* probable, *even in my judgement; but it does not follow thence but that the* negative *may alſo have its* probability. And in the ſame Treatiſe, upon another occaſion, wherein, as before, he is of an opinion contrary to that of a Pope, he ſpeaks thus; [d] *That the Pope hath ſaid it as head of the Church, I acknowledge; but what he hath done, is, as to his judgement, within the ſphere of probability.*

You ſee then that this derogates nothing from the judgements of *Popes*, for if it did, it would not be ſuffered at *Rome*, where *Diana* is in ſo great reputation. For he does not affirm that what the Popes have decided, is not probable, but, comprehending their opinion within the ſphere of probability, he ſticks not to hold the contrary to be alſo probable. This ſpeaks abundance of reſpect in him, *ſaid I*, Nay, it is more ſubtile, *reply'd he*, then the anſwer which Father *Bauny* made when they had cenſur'd his books

[c] *Part.* 5. *tr.* 13. *R.* 39. [d] *R.* 65.

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at *Rome*. For he let fall this word againſt Monſieur *Hallier*, who perſecuted him tooth and naile; *what community is there between the cenſure of* Rome *and that of* France? Whence you may eaſily perceive, that, either by the interpretation of the terms, or by obſervation of the favourable circumſtances, or laſtly by the croſs probability of the *pro* and *con*, we reconcile all theſe imaginary contradictions, which you were ſtartled at before, without doing any violence to the deciſions of the Scripture, Councils, and Popes, as you plainly ſee.

Well, reverend Father, *ſaid I*, the *Church* is infinitely happy that you are her defenders. How advantagious are theſe probabilities? I knew not upon what ground you had taken ſo much pains to eſtabliſh, that one onely Doctor, *if grave*, may render an opinion probable, but that the contrary might be ſo too, and then a man may chuſe either *pro* or *con* as he thinks beſt; although he do not believe it to be true: and all with ſo much ſafety of conſcience, that a *Confeſſor*, who ſhould deny abſolution upon the credit of theſe *Caſuiſts*, were in the ſtate of damnation. Whence I apprehend that one particular *Caſuiſt*, may, at his pleaſure, make new rules in Morality, and diſpoſe, according to his humour, whatever relates to the conduct of the Church, You muſt, ſaid the Father, admit ſome moderation in what you ſay, Obſerve well what I am going to tell you; it is our *method*, wherein you will ſee the progreſſe of an opinion, from its firſt beginnings to its maturity.

In the firſt place, the *grave* Doctor who hath found it out, expoſes it to the world, and caſts it abroad as a ſeed to take root. While it is in this condition, it is *weak*, but time muſt *ripen* it by degrees. Upon which account, *Diana*, who hath introduc'd a many, ſayes in one place, *I advance this opinion, but becauſe it is as yet new, I leave it to be ripen'd by time; relinquo tempori maturandam.* Accordingly,

dingly, in a few years, it insensibly gathers strength, and after a considerable time, it is authorised by the silent approbation of the Church, according to that excellent maxime of Father *Bauny*; *That an opinion being advanc'd by some Casuists, if the Church oppose it not, it is an evident argument that she approves it.* And indeed by this principle doth he confirm an opinion of his, in his sixth Treatise, *pag.* 312. How, *said I*, Father, by this account, the Church would be thought to approve all those abuses which she suffers, and all those erroneous opinions in books which she censures not? Dispute it, *said he*, with Father *Bauny*; I onely give you a relation, and you would debate the businesse with me. You must never dispute matter of fact. I was telling you, that when time hath thus brought an opinion to maturity, then is it absolutely *probable* and *safe*. And thence it comes, that the learned *Caramuel*, in the Letter wherein he directs his *fundamentall Theologie* to *Diana*, sayes, that that great *Diana*, *had rendred diverse opinions probable which were not such before*, *quæ antea non erant*; *and consequently that a man sins no longer in following them, whereas before he did sin*, *jam non peccant*, *licèt antè peccaverint*.

Truly Father, *said I*, there is much edification to be got by your Doctors. Of two persons that do the same things, he who knows not their doctrine, sins; he who does, sins not. It is therefore at the same time both instructive and justificative. The law of God *made men sinners*, according to Saint *Paul*; but this makes almost all innocent. I beseech you, Father instruct me fully as to this point, I will not leave you till you have acquainted me with the principal maximes which your Casuists have established.

Alas! *said the Father to me*, it should have been our principall end, not to establish any other maximes then those of the Gospel, in all their severity. Nor is it lesse evident, from the regulation of our *Manners*,

that if we ſuffer any freedome in others, it is rather out of *complyance* then *deſign*; we are indeed forc'd to it. Men are now arriv'd to ſuch a height of corruption, that we, not able to prevail with them to come to us, are oblig'd to go over to them. Otherwiſe they would forſake us, they would do worſe, they would be abſolutely caſt away. It is therefore to reſtrain them, that our *Caſuiſts* have conſidered the vices whereto men, in their ſeverall conditions, are moſt inclin'd; that they might eſtabliſh maximes ſo gentle, (without injury to truth) as if they ſhould not be ſatisfied with, they muſt needs be very hard to pleaſe. For the main drift of our Society, (which they think contributes much to the advantage of Religion) is, not to turn away any whatſoever, ſo to keep the world as much as may be from deſpair.

We have therefore Maxims ſuitable to all ſorts of perſons, to ſuch as deal in *Benefices*, to *Prieſts*, to *Religious* men, to *Gentlemen*, to Menial *Servants*, to the *Rich*, to *Merchants*, to thoſe who are in *troubles*, to thoſe who are in *neceſſity*, to devout *women*, to ſuch of that Sex as are not ſo, to *married* people, to ſuch as are *diſordered*. In a word, they have made proviſion for all things. That is, *ſaid* I, you are furniſh'd for the *Clergy*, the *Nobility*, and the *Commons*. I am extremely deſirous to know them.

Let us begin, ſayes the Father, with the firſt. You know what trading there is at this day, about *Benefices*; and if we ſhould meaſure things by the writings of Saint *Thomas* and the *Ancients*, the Church would be found well ſtor'd with *Simoniſts*. Which conſidered, it is neceſſary our Fathers ſhould, by their prudence, moderate things, as theſe words of *Valentia*, one of *Eſcobars* four living creatures, will ſhew you. It is the concluſion of a long Diſcourſe where he gives many expedients, among which the beſt in my judgement is this; e *If a man give a temporall good for a ſpiritu-*

e *Tom.* 3. *p.* 2039.

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all, (that is to say, money for a Benefice) *and that a man give money, as the price of the Benefice, it is apparent Simony. But if he gives it as the motive inclining the will of the Incumbent to resign his interest,* non tanquam pretium beneficii, sed tanquam motivum ad resignandum, *it is not* Simony, *though he, that resigns, consider, and look on the money as his principal end.*

Tannerus, who is also of our Society, affirms the same thing, confessing withall, *that* † *Saint* Thomas *is of a contrary opinion, so that he absolutely maintains, that it is undeniable Simony to give a spirituall good for a temporall, if the temporall be the end thereof*: By this means we do salve abundance of Simonies. For who would be so wicked, as, when he gives money for a benefice not to *direct* his *intention* so, as to give it as a *motive*, inclining the Patron or incumbent to resign, instead of giving it as *the price* of the benefice? No man is so far forsaken of God I agree with you, *said* I, that all the world have *graces sufficient*, to make such a bargain. It is very certain, *reply'd the Father.*

You see then how we have mitigated things in regard of persons that take or dispose of benefices. As for the *Priests*, we have diverse Maximes that are no lesse favourable to them. For instance, take this of our twenty four, *pag.* 143. *A Priest that hath once receiv'd money to say Mass, may he take other money upon the account of the same mass?* Filliutius *affirms he may, by applying that part of the sacrifice which belongs to himself as Priest, to him who payes him last, provided he receive not as much as a whole masse amounts to, but onely for one part, as haply for a third of the masse.*

This, Father, is certainly one of those cases wherein the *pro* and *con* are very probable. For what you affirm must needs be so, after the authority of *Filliutius* and *Escobar*. But leaving it in *the sphere of probability*, the contrary, methinks, might very well be maintain'd, and made good by these reasons. When

† *Tom.* 3. *p.* 1519.

the Church allows Priests, that are poor, to receive money for their Masses, (it being just that those who serve the Altar should live of the Altar;) her meaning is, not that they should make an exchange of the sacrifice for money, much less that they should be depriv'd of all those graces which they should first derive thence themselves. Nay, I might further urge, *that the Priests*, according to Saint *Paul*, *are obliged to offer sacrifice, first for themselves, and then for the people*; that is, it is lawfull for them to communicate to others the fruit of the sacrifice, but not voluntarily to exempt themselves of all advantage thereof, to bestow it on another, for the third part of the Mass, that is, four of five pence. Truly, Father, as little *gravity* as I pretend to, I could render this opinion probable.

It would cost you no great pains, *said he*, That is apparently such already, All the difficulty were to find out probability in the contrary. And that's the work of the most eminent, among whom, Father *Bauny* is highly considerable. 'Tis infinitely pleasant to see this able Casuist diving into the *pro* and *con* of the same Question, wherein the Priests are still concern'd, and fastening on reason every way, he is so subtile and ingenious. He sayes, g *There cannot any such Law be made, as shall oblige a benefic'd Priest to say Mass every day, because such a law would infallibly*, haud dubiè, *expose them to the danger of saying it sometimes in mortall sin. And yet in the same Treatise* he sayes, g *That the Priests who have receiv'd money to say Mass every day, ought to say it every day, and that they cannot be dispens'd with, upon pretence that they are not alwayes sufficiently well prepared for to say it, because, it is in their power, at any time, to make an act of contrition, which if they neglect to do, it is their own fault, and not his upon whose account they are to say Mass.* And to take away the greatest difficulties which might divert them from doing it, he thus resolves the question in the same

g *Tr.* 10. *pag.* 474. b *Pag.* 441.

Treatise,

Treatise, h *May a Priest say Mass the same day wherein he hath committed a mortall sin, haply one of the most enormous, he making his confession before hand?* Villalobos *sayes, not, because of his uncleanesse.* But Sanchez *affirms, he may, and that without sin; and I think his opinion safe, and that it ought to be followed in practice; & tuta & sequenda in praxi.*

How Father, *said* I, may this opinion be put into practice? May a Priest guilty of such a villany, presume the same day, to approach the Altar, upon Father *Bauny*'s word? Or should he not rather submit to the ancient laws of the *Church*, (which absolutely excluded, from the sacrifice, those Priests who had committed sins of that nature,) then the new opinions of *Casuists*, who readmit them thereto, on the very day that they are so fallen? You have a very treacherous memory, sayes the Father, have I not sometime told you, *That, in matters of Morality, we are not to be guided by the ancient Fathers, but the modern Casuists?* as our Fathers, *Cellot*, and *Reginaldus* affirm.

I remember it very well, *answered I*, but this is a businesse of greater consequence, for the Laws of the Church are therein concern'd. You speak reason, said he, but, it seems, you are not yet acquainted with this excellent maxime of our Fathers, i *That the Laws of the Church are of no force when they are no longer observ'd, cùm jam desuetudine abierunt*, as *Filliutius* affirms, We see better then the Ancients, the present exigences of the Church. If there were so much rigour observ'd in excluding Priests from the Altar, you easily apprehend the consequence, that there would not be so great a number of Masses. Now the abundance of Masses brings so much glory to God and so much profit to souls, that I dare affirme, with our Father *Cellot*, in his book of *The Hierarchy*, p. 611 of the *Rouen* impression, that there could not be too many Priests, *though not onely all men and women,*

h *Qu.* 32. p. 457. i *To.* 2. *tr.* 25. *n.* 33.

were it poſſible, but even all inanimate bodies, and brute beaſts, bruta animalia, *were turn'd Prieſts to celebrate the Maſſe.* I was ſo *ſurpriz'd* at that fantaſtick imagination, that I could not ſay any thing, ſo that he kept on his diſcourſe.

But there's enough, as to the *Prieſts*; I ſhould be too tedious elſe; we come now to theſe of *Religious* orders. The greateſt difficulties they meet with, conſiſt in the obedience they owe their ſuperiours; ſee what gentle pills our Fathers preſcribe them. *Caſtrus Palaus*, of our Society, ſayes; *k It is out of all controverſie,* (non eſt controverſia) *that the religious man, who of his ſide hath a probable opinion, is not bound to obey his Superiour, though the Superiours opinion be the more probable. For in ſuch a caſe, it is lawful for the religious man to embrace that which is moſt acceptable to him,* quæ ſibi gratior fuerit, *as* Sanchez *affirms. Nay, though the commandment of the Superiour be juſt, you are not thereby engag'd to obey him, for it is not juſt as to all points, and in all circumſtances*; non undequaque juſtè præcipit, *but onely probably*; *and ſo you are probably ingag'd to obey him, and you are probably diſengag'd from obeying him,* probabiliter obligatus, & probabiliter deobligatus. In troth Father, *ſaid I*, a man cannot too highly value theſe great advantages of the *double probability*! 'Tis of extraordinary uſe, *ſaid he*; but to proceed. I ſhall trouble you but with this one paſſage of our famous *Molina*, in favour of theſe religious men, who, for their diſorders are turn'd out of their Convents. Our Father *l Eſcobar* quotes him in theſe terms; *Molina affirms, that a religious man turn'd out of his Monaſtery is not oblig'd to any reformation in order to his return into it again, and that he is not any longer tyed by his vow of Obedience.*

Well, Father, *ſaid I*, the *Eccleſiaſticks* are well provided for; your *Caſuiſts*, I ſee have dealt very favourably with them, nay, as well as they would have done

k Op. mor. p. 1. diſp. 2. p. 6. l Pag. 705.

for

for themſelves. I fear me they have not been ſo tender of people of other conditions. 'Tis but juſt a man ſhould do well for himſelf. Nay, even thoſe others could not have done better for themſelves, *reply'd the Father*; all have been treated with equall charity, from the greateſt even to the leaſt. To make good which aſſertion, you engage me to acquaint you with our Maximes concerning *Servants*.

We have conſidered, as to their particular, the trouble they are in, when, being conſciencious people, they ſerve diſordered Maſters, For if they do not all the meſſages they imploy them in, they loſe their ſervices and fortunes; and, if they obey them, they are troubled in conſcience. To comfort them in this condition, our twenty four *Fathers*, have exemplified the ſervices which they may performe with ſafety of Conſcience; whereof theſe are ſome. *m To deliver Letters and Preſents; to open doors and windows; to help their Maſter to get in at a window; to hold the ladder while he gets up; all this is allowable and indifferent. But indeed, before they hold the ladder, it is requiſite they be threatned more then ordinary, in caſe they do not. For it is an injury to the Maſter of the houſe, for any man to come into it through the window.*

Do you obſerve how judiciouſly this proviſion is made? I expected no leſſe, *ſaid I*, from a book extracted out of the works of twenty four *Jeſuites*. But our Father *Bauny*, (added the Father), hath further taught ſervants to do their Maſters all theſe ſervices innocently, by obliging them to *direct* their *intention*, not to the ſins whereof they are employ'd in the agency and ſollicitation, but onely to their own profit thereby. This he hath handſomly expreſſed in his *Summary of ſins*, p. 710. of the *firſt* edition. *Let the Confeſſors*, ſaith he, *take good notice, that they may not abſolve ſervants who do diſhoneſt Meſſages, if they conſent to the ſins of their Maſters; but we muſt ſay the contrary, if*

m Eſcob. p. 770.

They do them for their own temporall advantages. And this is eaſie for them to do, for why ſhould they be ſo ready to give their conſent to ſins, which onely put them to a great deal of trouble both of body and conſcience?

Beſides, the ſame Father *Bauny* hath eſtabliſh'd this great Maxime, to oblige thoſe that are not content with their wages. 'Tis in his *Summary* page 213, and 214. of the *ſixth* Edition. *May Servants, who are not content with their wages, advance them of themſelves, by filching and purloyning as much from their Maſters as they imagine neceſſary to make their wages proportionable to their ſervices? In ſome occaſions they may, as when they are ſo poor, when they come into ſervice, that they are oblig'd to accept any profer that's made to them, and that other Servants of their quality get more elſewhere.*

This Father, *ſaid I*, is juſt the caſe of *John d' Alba*. What *John d' Alba*, ſayes the Father, what do you mean? How, Father, have you forgot what happened in the year 1647. where were you then? I read, ſayes he, Caſes of Conſcience at a College of ours, far from *Paris*, Then Father, ſaid I, I perceive you know not this ſtory, and therefore muſt needs tell it you. I heard it in a place where I was the other day, from a perſon of good quality. He told us that this *John d' Alba*, being a ſervant to your Fathers of the College of *Clermont* in Saint *James* ſtreet, and thinking his wages too low, ſtole ſomething from them, to make it up. That upon this, your Fathers put him in priſon; charging him with felony; and that he came to be tried at the *Chaſtelet*; (if my memory fail me not, the ſixth of *April*, 1647.) For the Gentleman gave all theſe particulars without which we ſhould hardly have believ'd him.

This poor rogue, being examin'd, confeſs'd, that he had taken away certain Pewter-plates from the Fathers; but pleaded that he was not guilty of any felony for ſo doing; alledging for his juſtification, this do-

ctrine

strine of Father *Bauny*; which he presented to the Judges, with an attestation from one of your Fathers, under whom he had studied the cases of Conscience, and who had taught him the same thing. Whereupon Monsieur *De Montrouge*, one of the sagest of the Judges of that Court, gave his judgement thus; *That he was not of opinion, that, upon the writing of those Fathers, (containing a doctrine so unlawfull, pernicious, and contrary to all Laws, naturall, divine, and humane, such as is able to confound all Families, and to authorise all domestick frauds and infidelities,) the prisoner should be acquitted. But his judgement was, that that over-faithfull disciple should be whipp'd before the Colledge-gate of* Clermont, *by the common Executioner, who at the same time, should burn all the writings of those Fathers, treating of* theft; *and that they should be prohibited to teach any such doctrine again, upon pain of death.*

Men expected the effect of this generally approv'd judgement, when there happens an accident which stopp'd the execution of it, while in the mean time, the prisoner vanishes, (none knowes how) and with him all discourse of the businesse, so that *John d' Alba* got out, and made no restitution of the plates. This was his relation, to which he added that this judgement of Monsieur De *Montrouge* is upon record in the *Chastelet*, where any one may see it. The story we thought very pleasant.

What do you take all this pains for, *sayes the Father*? what does all this signifie? I entertain you with the maximes of our Casuists, and was just falling upon those that regard *Gentlemen*, and you interrupt me with impertinent stories. I onely told it you by the way, *said I*, beside that you may thence take notice of a thing of great importance as to what we discourse of, which I perceive you had forgotten, when you establish'd your doctrine of *Probability*. And what, I pray, *sayes the Father*, can there be wanting, when the businesse hath pass'd through the hands of so many excellent men? This, *replyed I*,

that you have secur'd all those, who follow your opinions, in respect of *God* and their own *Consciences*; for, as you affirm, a man is safe enough so far, by adhering to *one grave* Doctor. You have also given them good security, as to what concerns their *Confessors*; for you have oblig'd the Priests to absolve them, following a *probable* opinion, upon pain of *mortal* sin. But you have not put them into a safe posture in relation to the *Judges*; insomuch, that while they follow your *probabilities*, they are expos'd to the *whip* and the *halter*. This was an extraordinary over-sight. You are in the right, *sayes the Father*; you oblige me very much. But the reason of it is, that we have not so much power over the *Magistrates*, as over the *Confessors*, who are oblig'd to submit to us in all cases of *Conscience*; for we are the soveraign *Judges* there. That I understand very well, *said I*; but if, on the one side, you are *Judges* of the *Confessors*, are you not, on the other, *Confessors* to the *Judges?* your power is of a large extent; oblige them to aquit *Criminals* who go upon a *probable opinion*, upon pain of exclusion from the Sacraments; lest it happen, to the great contempt and scandal of *probability*, that those, whom you make innocent in the *Theory*, be *whipt* and *hang'd* in the *practick*. If you do not this, how can you expect Disciples? Some course must be taken, *said he*, it is no slight matter. I will propose it to our Father *Provinciall*. But you may keep this advice till another time, and not interrupt what I have to say to you of the maxims we have establish'd to oblige *Gentlemen*; which therefore I shall not acquaint you with, but upon condition that you tell me no more stories.

This is all you are like to have for the present, for it requires more then one Letter to give you a full account of one Conference. In the mean, I am, &c.

Paris April 10.
1656.

To the same.

LETTER VII.

ARGUMENT.

Maximes for Gentlemen. *An excellent piece of Jesuitical Legerdemain, called,* The RIGHT DIRECTION OF THE INTENTION. *It is lawful to kill for a Box* O th' ear, *either given or offer'd. How a man may wish his* Father's *death, 'Tis allowable, to give or accept a challenge. A man may conscientiously kill an* Informer, *as also* Witness *and* Judge, *if he suspect them be false, or corrupt. A man may be kill'd for the lie, for opprobrious speeches,* affrontive signs *and gestures, for* 6. *or* 7. *duckets, for a* Crown *or less. A Priest or Religious man may kill any one who either hath, or, he fears, may calumniate him or his Community.* WHETHER THE JESUITS MAY KILL THE JANSENISTS?

SIR,

I Had no sooner appeased the good Father, whose discourse I had a little disordered, by the story of *John*

d'

d' Alba, but he resumed it upon my promise to him, not to start any such again, and so entertained me with the *maximes* of his *Casuists* concerning *Gentlemen*, much to this effect.

You know, *said he*, that the passion, which is most predominant in persons of this rank, is, that punctilio of *Honour*, which ever and anone, engages them to do those violences that seem to be contrary to Christian piety, which indeed are such, that there were no way but to exclude them from *Confession*, if our Fathers had not remitted somewhat of the severity of Religion, the better to comply with humane frailty. But, their duty towards God obliging them to a submission to the Gospel, and their charity towards their neighbour, to an indulgence to worldly men, they had need of all their abilities, to find out expedients, such as should moderate things with so much equality, that men might maintain and repair their honour, by the wayes ordinarily used in the world; yet without burthening the Conscience: so to make a certain provision for these two things; (which seem to be so much opposite) *piety* and *honour*.

But if the design be advantageous, the execution of it is proportionably laborious; nor do I doubt but you are sensible of the greatness and difficulty of the enterprise. It startles me, *said I* It startles you, *replyed he?* I believe it. It would startle people of greater abilities then you are. Do you not know, that on the one side it is provided by the Evangelical Law, *not to return evil for evil; but to leave vengeance to God?* And on the other, the Laws of the world forbid a man to suffer injuries; but admit him to endeavour his own satisfaction, and that many times by the death of his enemies? Have you ever seen any thing that seems to be more contrary? And yet when I tell you that our Fathers have reconciled these things, you can make no other answer, then that it startles you. My expression, *said I*, was a little too scanty; for indeed I should

ſhould think it abſolutely impoſſible, if (having ſeen ſo much of your Fathers as I have,) I were not ſatisfied, they could eaſily do what is impoſſible to other men. Upon this ground it is that I conceive they may haply have found out ſome expedient; which I admire before I know it, and which I would intreat you to diſcover to me.

If that be your meaning, *ſaid he*, I am ready to ſerve you. Know then that this miraculous principle, is nothing elſe but our grand method of *directing the intention*, a thing of ſo great conſequence, in our *Morality*, that I durſt almoſt compare it, with the Doctrin of *Probability*. You have ſeen ſeveral ſlight touches of it in thoſe *Maximes* I have already entertained you with. For (when I explicated to you the manner how ſervants may *conſcienciouſly* do certain unhandſome meſſages,) did you not obſerve that all the difficulty was, in the *diverſion of the intention* from the evil, (whereof they are the managers) to direct it to the advantage accrewing to themſelves thereby? This is the meaning of *directing the intention*. And you have, in like manner, ſeen that thoſe who give money for *Benefices* were inexcuſable *Simoniſts*, were it not for a like *diverſion*.

But now I will diſplay this grand method in its full luſtre, upon the ſubject of *Murther*, which it juſtifies upon a thouſand occaſions, that by ſuch an effect you may judge what it is able to produce. I already perceive *ſaid I*, a general permiſſion to do any thing; nothing ſhall eſcape it. You alwayes jump out of one extremity into another, *replyed the Father*, amend that fault. For, to ſatisfie you, that we do not permit all things, know, for inſtance, that we never ſuffer a man ſhould have no other deſign in ſinning, then a *formal* intention to ſin; and that, if any one be ſo obdurate, as in an evil action to limit his deſire by the evil it ſelf, we have no more to do with him; this is diabolical, and admits not any exception of age,

ſex,

ſex, or quality. But if a man be not ſunk into that wretched condition, we endeavour to put in practice our method of *directing the intention*, which conſiſts in a mans propoſing to himſelf, as the end of his actions, an allowable object. Not but that we, as far as lies in our power, divert men from doing things forbidden; but when we cannot hinder the *action*, we at leaſt purifie the *intention*, and ſo correct the viciouſneſs of the *means*, by the purity of the end.

Thus, you ſee, have our Fathers found out a means to permit the violences men ordinarily commit in maintaining their honour. For ther's no more to be done, then to divert the intention from the deſire of *revenge*, which is *ſinful*, to incline it to a deſire of maintaining ones *honour*, which, according to our Fathers, is *allowable*. And thus they acquit themſelves of all obligations both towards God and towards men. For they ſatisfie the world by *permitting* the actions, and ſatisfie the Goſpel by *purifying* the intentions. This is a thing the Antients never knew; the world is engaged for it only to our Fathers. Do you now underſtand the buſineſs? Very well, *ſaid I*. You allow men the groſs ſubſtance of things, and give God that ſpiritual motion of the intention, and by this equal diviſion, make an alliance between divine and humane Laws. But Father, to deal freely with you, I am a little diſtruſtful of your promiſes, and queſtion whether your Authors affirm as much as you do. You do me wrong, *ſaid the Father*, I advance nothing but what I prove; and that by ſo many paſſages, that their number, their authority, and their reaſons will fill you with admiration.

For, to let you ſee the Harmony our Fathers have made between the maximes of the Goſpel and thoſe of the *world*, by the means of this *direction of the intention*; hear what our Father a *Reginaldus* ſaith, *It is forbidden, that private men ſhould revenge themſelves. For*

a *in praxi, l. 21. num. 62. p. 260.*

Saint

Saint Paul *ſaith* Rom. 12. *Render not unto any man evil for evil.* And *Eccleſ.* 28. *He who will revenge himſelf, will bring upon himſelf the vengance of God; and his ſin ſhall not be forgotten. Beſides, what is ſaid in the Goſpel concerning the forgiving of offences; as in the 6. and 18. Chapters of Saint* Matthew. Certainly, Father, *ſaid I*, if, this premiſed, he ſay any thing but what is in the Scripture, it cannot be for want of knowing it. What's his concluſion, I pray? This, ſaid he; *From all theſe things it is evident, that a ſouldier may immediately purſue another that hath hurt him, not indeed out of any intention to render evil for evil, but out of that of preſerving his honour,* Non ut malum pro malo reddat, ſed ut conſervet honorem.

See you then how careful they are to forbid a man to have an *intention* to render evil for evil, becauſe the Scripture condemns it. No, they never permit that. *See* b *Leſſius, He who hath had a box o'th' ear given him may not have the intention to* revenge *himſelf; but he may be permited that of avoiding* infamy; *and to that end, may immediately put back the injury; and that with his ſword,* etiam cum gladio. We are ſo far from admitting that men ſhould entertain any deſign to be revenged of their enemies, that our Fathers will not ſo much as allow them to wiſh their death, out of any motive of *hatred.* See our Father c *Eſcobar, If your enemy have ſome intention to do you a miſchief, you ought not to wiſh his death out of any intention of hatred; but you may juſtly do it to avoid your own harme.* For that is ſo far lawfull, with this intention, that our great d *Hurtado de Mendoza* ſaith, *That a man may pray unto God to ſend ſudden deſtruction on thoſe who endeavour to perſecute us; if he cannot avoid it otherwiſe.*

Reverend Father, *ſaid I*, the Church hath forgotten to put a prayer to this purpoſe among thoſe ſhe makes uſe of. There is not indeed, ſaid he, laid down there

b *De Juſt. l.* 2. *c.* 9 *d.* 12. *num.* 79. c, *Tr.* 5. *Ex.* 5. *n.* 145. d. *Deſpe. Vol.* 2. *di.* 15. 3. *ſect.* 4. 55. 48.

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all that a man may ask of God. Besides that in this case it could not be, for this opinion is later then the *Breviary*; you are no good Chronologer. But to keep to the business in hand, take this other passage of our Father e *Gasper Hurtado*. He is one of the 24 Fathers, of *Escobar*. *An incumbent may without any mortal sin wish the death of him that hath a pension out of his living; and a son that of his father, and may reioyce when it happens, provided it proceed onely from a consideration of the advantage accrews to him thereby, and not out of any personal hatred.*

O Father, *said I*, what excellent advantages may there be made of the *direction of the intention!* I see it must needs be of a large extent. And yet there are certain cases which were not easily resolved, though such, as persons of quality are extremely concerned in. Propose them, sayes the Father, that we may see what may be said thereto. Shew me, said I, with all your *direction of intention*, how a man may be *permitted* to fight a *duel*. Our great Father *Hurtado de Mendoza*, will give you satisfaction immediately, sayes the Father, in the passage cited by f *Diana*, *If a Gentleman that is challenged be known not to be much precise, and that it may be judged from the sins he ordinarily commits, without any scruple of conscience, that if he accept not the challenge, it is not out of any fear of God, but meerly out of cowardice; and consequently that people would thence take occasion to say of him, that he was a hen hearted fellow, and no man*, gallina & non vir; *this man, may, for the maintenance of his honour, come to the place appointed, not indeed with an express intention to fight the duell, but onely with that of defending himself, if he by whom he was challenged, come thither, unjustly to set upon him. And his action shall be in it self indifferent. For what hurt can there be for a man to go into a field, to walke there, in expectation of another, and to defend himself if any one set upon him? So that he commits not any sin at all, for when*

e *De sub. pecc. diff. 9. cited by Diana, p. 5. tr. 14. R. 99.* f *ibid.*

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the intention is directed to other circumſtances, the challenge is not at all accepted, for the acceptation of a challenge conſiſts in the expreſs intention of fighting, which ſuch a man hath not.

You are not as good as your word Father, ſaid I, this is not properly to *permit* duels; on the contrary, he, by a *ſhift*, does not acknowledge it to be a ſin; ſo to make the thing the more lawful, ſo far does he think it forbidden. Ho, ho, ſaid the Father, you begin to grow a ſophiſter, I am extremely glad of it. To anſwer you, I might affirme that in that he allows all that they deſire who fight duels. But ſince you expect ſuch punctual ſatisfaction; our Father *Layman* ſhall give it you for me, who permits duels in expreſs termes; provided that a man direct his intention to accept the challenge for to preſerve his honour, or his fortune. g *If a Soulder of the Army, or a Courtier, muſt in likelihood loſe his reputation or his fortune, if he accept not a challenge, I ſee no reaſon why he ſhould be condemned who doth accept it to defend himſelf.* Petrus Hurtado affirmes the ſame thing; as he is cited by our famous h Eſcobar, where he adds theſe words of *Hurtado*, *That a man may fight a duell even to defend his eſtate; if there be no other means to preſerve it; becauſe every man hath a right to ſecure what is his own, and that even by the death of his enemies.*

Theſe paſſages gave me occaſion to admire the difference there is between the piety of the *King* and that of the *Jeſuits*; the former uſing all his power to prohibit and aboliſh Duelling in his Dominions, the latter employing all their ſubtilty to make it allowable, and to countenance it in the Church. But the Father was in ſuch an excellent good humour, that it would have been unhandſome to interrupt him, ſo that he proceeded thus.

In a word, *ſayes he*, *Sanchez*, (pray conſider what perſons I cite) goes further; for he allows a man not

g *L. 3. p. 3. c. 3. num. 2. 3.* h. *Tr. 1. ex. 7. n 96. and 98.*

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onely to *accept*, but alſo to *give* a challenge, if ſo be the *direction of the intention be right*. And our *i Eſcobar* ſeconds him. Father ſaid I, if it be ſo, I am convinc'd, but I ſhall not believe he writ any ſuch thing till I ſee it. Then read it your ſelf, *ſaid he*; whereupon I read words to this effect in *k Sanchez*. 'It is but 'rational to affirme, that a man may fight a duell to ſave 'his life, his reputation, nay his eſtate, if it be any 'thing conſiderable, when it is cleare that others en- 'deavour to take them away from him unjuſtly by foule 'practiſe and vexatious ſuits at Law, and that there is 'no other way to preſerve them. And *Navarrus* ſayes 'very well, that, in ſuch an occaſion, it is lawfull 'either to accept or give the challenge; *licet accep- 'tare et offerre duellum*. Nay further, that a man may 'diſpatch his enemy at unawares; nay yet more, that, 'in ſuch occurrences, a man need not confine him- 'ſelf to the ordinary way of *Duels*; if he can ſecretly 'murther his adverſary, and thereby put an end to the 'buſineſs. For by that means he ſhall not onely avoid 'the hazard he may be in, by expoſing his life in figh- 'ting, but alſo not participate of the ſin which his enemy 'would commit by the duell.

This Father, *ſaid I*, is a pious *Treachery*; but, how pious ſoever, it is ſtill a Treachery; ſince a man is permitted to kill his enemy *treacherouſly*. Did I ſay, replyed the Father; that one man might kill another *treacherouſly*? God forbid. I told you, he might do it *ſecretly*, and thence you conclude that it may be done *treacherouſly*; as if it were but one and the ſame thing. Learn of *l Eſcobar*, what it is to kill *treacherouſly*; and then you will ſay ſomething. *A man is ſaid to kill* treacherouſly, *when he kils him who hath not the leaſt ſuſpicion that ſuch a thing will happen to him. He therefore that kills his enemy is not ſaid to kill treacherouſly, though he do it behind his back, or by way of ambuſh?* licèt per inſidias, aut à tergo percutiat. And in the ſame treatiſe, *n.* 56.

i *Ibid. n.* 97. k. *Theol. Mor. l.* 2. *c.* 39. *num.* 7. l. *Tr.* 6. *ex.* 4. *n.* 26.

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He who kills his enemy with whom he had been reconciled, though under promiſe never to attempt his life again, is not abſolutely ſaid to kill him treacherouſly, unleſs there had been a very intimate friendſhip between them before; arctior amicitia.

You are now ſenſible, that you do not ſo much as underſtand the terms; and yet will needs ſpeak as confidently as a Doctor. I muſt indeed confeſs, *ſaid I*, that this is new to me; and I learn from this definition, that haply, there never was any man killed *treacherouſly*; for a man ſeldome aſſaſſinates any but his enemies. But, however it be, a man according to *Sanchez*, (I do not ſay, *treacherouſly*, but behinde the back or in an ambuſh) may confidently kill an *Informer* that proſecutes us in any Court, may he not? No doubt but he may, ſayes the Father, provided there be a right *direction of the intention*; you ever forget what is moſt conſiderable. It is alſo the opinion of m *Molina*, nay, according to our learned n *Reginaldus*, *a man may kill the falſe witneſſes which ſuch a proſecutor produceth againſt him.* In a word, if we credit our eminent and famous Fathers, o *Tannerus* and *Emanuel Sa*; a man may kill both the falſe witneſſes and the Judge too, if there be any correſpondence between them. Take his own words, *Sotus*, ſaith he, *and Leſſius affirm, that it is not lawful for a man to kill the falſe witneſſes, and the Judge which conſpire the death of an innocent perſon*; *but* Emanuel Sa, *and other authors do, with reaſon, impugn that opinion, ſo far at leaſt, as it relates to matter of Conſcience.* And he further maintains, in the ſame place, that a man may kill both witneſſes and Judge.

I am now *Father*, *ſaid I*, ſufficiently inſtructed in your principle of the *direction of the intention*, but I would fain underſtand alſo the conſequences of it, and be acquainted with all thoſe caſes wherein this method arms a man with a power to kill. Let us therefore run

m *to* 4. *tr.* 3. *diſp.* 12. n *l.* 21. *c.* 5. *n.* 57. o *tr.* 3 *diſp.* 4. *q* 8. *n.* 83.

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over those you have put already, for fear of mistake; for equivocation were here very dangerous. I take it then upon your security, that there being a right direction of the intention, a man, to preserve his reputation, or his estate, may, according to your Fathers, accept a challenge, sometimes give one, he may secretly kill an unjust prosecutor, and with him the witnesses he should make use of, nay, the corrupt Judge that favours them; you have further told me, that he who hath received a box o'th' ear, may, abstracting all thoughts of *revenge*, right himself with his *sword*. But, Father, you have not assigned a proportion how far this may be done. A man cannot be mistaken in that, *replyed the Father*, for a man may proceed so far as to kill him. 'Tis excellently well proved by our learned p *Henriquez*, and by divers others of our Fathers, cited by q *Escobar*, in these words. *One man may kill another who hath given him a box o'th' ear, though he run away for it, provided he do it not out of hatred or revenge; and that by that means there be a gap opened for excessive murthers, such as are destructive to the state. And the reason of it, is, that a man may as well do that in pursuance of his reputation, as of his goods, taken away from him. For though your reputation be not so in the possession of your enemy as would be the goods he had taken away from you, yet may it be recovered in the same means, besides that, it is a certain expression of height of spirit, and authority, and that a man gains esteem among men for doing it. And indeed is it not confessed, that he, who hath so received a box o'the' ear, is accounted dishonourable, till such time as he hath killed his enemy?*

This I thought a tenent so horrid, that I had much adoe to keep my self in; but, out of a desire to know what followed, I let him go on. Nay, *said he*, a man may, to prevent a box o'th' ear, kill him that is going to give it, if there be no other way to avoid it. This is obvious in our Fathers. For instance, r *Azor*. (he

p *l.* 14. *c.* 10. *n.* 3. q *tr.* 1. *ex.* 7. *n.* 48. r *Just. mor. part.* 3. *p.* 105.

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is one of the 24. Antients) puts this case. "Is it "lawful for a person of quality to kill one that would "give him a box o'th' ear, or a bang with a stick? "Some say, not; and their reason is, that the life of "our neighbour is more pretious then our honour, be-"sides the barbarisme it were to kill a man out of no "other motive then that of avoiding a blow. But o-"thers affirm it lawful; and for my part, I think it "probable, when it cannot be avoided otherwise. For "if it were not, the reputation of innocent persons "were perpetually exposed to the affronts of the inso-lent.

This is further maintained by our great s *Filiutius*, by Father *Hereau* in his writings of *Homicide*; t *Hurtado de Mendoza*, and u *Becanus*. Adde to these, our Fathers *Flahaut* and *Le Court*, in those writings of theirs, which the University [of *Paris*] quoted at length in their third Petition, purposely to have them publickly censured, though ineffectually; and *Escobar*, in the same place, *n.* 48. affirming the same things. In a word, it is so generally maintained, that x *Lessius*, speaks of it as a tenent made absolutely allowable by the unanimous consent of all *Casuists*. *It is lawful*, saith he, *according to the consent of all Casuists*, ex sententia omnium, *to kill him who would give a box o'th' ear, or a blow with a stick, when a man cannot other wayes avoid it.* What would you have more?

I gave him thanks, for indeed I had heard but too much. Yet to see how far he would stretch this pernicious doctrin. But Father, *said I to him*, may it not be lawful for one man to kill another for something less then a box? May he not so *direct his intention*, that he may kill him for the *Lie*? No question but he may, sayes the Father, witness our Father y *Baldellus*, cited by *Escobar* in the same place, *n.* 49. *it is lawful to kill him who sayes to you*, "you Lie, *if a man cannot right*

s *to.2.tr.29.c.3.n.50.* t *2.2.disp.170.Sect.16. §.137.* u *Som. t. 1.q.64.de homicid.* x *l.2.c.9.d.12.n.77.* y *13 disp.24 n 24.*

himself

himſelf otherwiſe. And that a man may in like manner kill for *opprobrious ſpeeches*, we have the authority of the ſame Fathers. For *Leſſius*, whom Father *Hereau*, among others, follows word for word, ſayes in the place before cited. "If you endeavour to ruine my "reputation by opprobrious ſpeeches ſpoken before "perſons of honour, and that I cannot avoid them o-"therwiſe then by killing you, may I do it? Accord-"ing to modern Authors I may, nay, though the "crime you lay to my charge, be ſuch as I am really "guilty of, it being ſuppoſed to have been ſo ſecretly "committed that you cannot diſcover it according to "the wayes of juſtice. 'Tis thus proved. If when "you would take away my reputation by giving me a "box o'the ear, it is in my power to prevent it by "force of arms, the ſame defenſe is certainly lawful "when you would do me the ſame injury with your "tongue. Beſides, a man may avoid the affronts of "thoſe whoſe ill language he cannot hinder. In a "word, honour is more pretious then Life; but a "man may kill in defenſe of his life, *ergo*, he may alſo "kill in defence of his honour. There's Arguments in forme for you; this is not *diſcourſe*, but *demonſtration*. To conclude, this great *Leſſius* in the ſame place, *n* 78. ſhews that one man may kill another for a ſimple *geſture*, or expreſſion of contempt. *There are*, ſaith he, *ſeveral wayes to derogate from, and to take away a mans reputation, wherein yet it is but juſt a man ſhould right himſelf; as by giving a man a bang with a ſtick, or a box o' the' ear, or if a man ſhould affront us by words, or by ſigns*; five per ſigna.

O Father, ſaid I, you have ſpoken as much as need be wiſhed for the ſecurity of a mans honour, but certainly their lives muſt run many a hazzard, if for language and diſobliging geſtures, a man may kill at randome, and that with a ſafe conſcience. All this is true, ſaid he; but our Fathers out of their extraordinary circumſpection, have thought it convenient this

this doctrine should not be put in practice in certain emergencies; as, for defamatory speeches. For they hold at least, *That it should hardly be practised; practicè vix probari potest.* And this not without some reason, which is this. I know it, *said I*, 'tis because murther is forbidden by the *Law of God.* No, *said the Father*; they go not upon that ground; they find it lawful in point of *Conscience*, considering onely the truth in it self. Why then do they forbid it, *said I.* Mark, *sayes he*, 'tis because a Countrey would in a small time be utterly depopulated, if all Detractors were immediatly murthered, Take it from our Father z *Reginaldus. Though this opinion, that one man may kill another for ill language, want not its probability in the Theory, yet is the contrary to be follow'd in the practice. For a man ought, in the manner of his defence, consider the prejudice may happen the State. Now it is evident that by killing people after this rate, there would be too many murthers committed. Lessius* sayes as much in the place before cited; *Heed must be taken that the practice of this maxime prove not prejudicial to the State; for then it is not to be permitted*; tunc enim non est permittendus.

How Father, *said I*, this prohibition is meerly *political*, and proceeds not at all from *Religion?* Few people will stick at it, especially being in heat of blood, for a man might probably imagine that it were no injury to the State to rid it of a wicked man. Upon which consideration, *said he*, it is, that our Father *a Filiutius* adds to the former reason another of no small weight, *That a man would be punished by the hand of justice for killing people upon that account.* I told you Father, *said I*, that all you can do will amount to nothing if you have not the *Judges* of your side. The Judges, *sayes the Father*, who dive not into mens Consciences, proceed onely according to the *external circumstances* of an action, whereas we principally consider the *intention.* Thence comes it to pass, that our maximes are some-

z *L. 21. n. 63. pag. 260* a *Tr. 29. c. 3. n. 51.*

times

times different from theirs, However it be, Father, *said I*, it is easily concluded from you, that a man may, with safety of Conscience, kill such as are *evil speakers*, provided he mind the safety of his person.

But Father, since you have made such excellent provision for a mans *honour*, have you made none for his *estate*? I know it is of less importance, but it matters not. Methinks a man may very well direct his intention so as to kill another, to preserve that. He may, sayes the Father, and I have given you some hints whence you might infer as much. All our Casuists affirm it; nay it is lawful, *though we are so far from fearing any violence from those that have taken away our goods, that they endeavour to avoid us.* b *Azor*, one of our Society proves it.

But I would know, Father, what value the thing should be of, that may engage us to that extremity? *It is requisite* according to c *Reginaldus*, and d *Tannerus, that the thing be of great price, in the judgment of a prudent man*: which is confirm'd by *Layman* and *Filiutius*. That signifies nothing, *said I*, where shall we go to find a *prudent man*, a thing so seldome met with, to make this estimation? Why do they not fix on a certain summe? How, sayes the Father, do you think it so easie a matter to assign a summe of money proportionable to the life of a man, and a Christian? Here it is that I have a fair occasion to shew you the necessity there is of our *Casuists*. Do you find out in the ancient Fathers, for how much money it may be lawful to kill a man? What will they tell you, but, *non occides, thou shalt not kill?* Who then, *said I*, hath been so presumptuous as to determine the summe? Our great and incomparable e *Molina*, *sayes he*, the glory of our *Society*; who by his inimitable prudence, hath valued it *at* six *or* seven *Duckets*; *for which he assures us that it is lawful to kill a man, though he, who hath taken them, flie*

b *P. 3. l. 2. c. 1 q. 20.* c *L. 21. c. 5. n. 66.* d *2. 2. Disp. 4. q. 8. d. 4. num. 69.* e. *To. 4. tr. 3. disp. 16. d. 6.*

For

for it, adding further, *that he durſt not charge that man with any ſin who kills another who had taken from him a thing of the value of a Crown or leſs; unius aurei, vel minoris adhuc valoris.* Which gave *Eſcobar* occaſion to lay down this general Rule, *n.* 44. *That regularly it is lawful to kill a man for the value of a Crown, according to* Molina.

O Father, *ſaid I*, how came *Molina* to be ſo illuminated as to determine a thing of this importance without any aſſiſtance of either Scripture, Councils, or Fathers? I muſt needs conceive that he was led by a particular light, much different from that of Saint *Auguſtine*, as well upon the ſubject of *Homicide*, as that of *Grace*. I am perfectly illuminated thus far, and with all fully ſatisfied, that there are none but thoſe of the Clergie which a man may injure both as to point of *honour* and *eſtate*, without any fear that they will kill him for ſuch injury. What's that you would ſay, *replyed the Father*? Were it, in your opinion, rational, that thoſe whom of all the world we ought to reſpect the moſt, ſhould be the onely men expoſed to the inſolencies of the wicked? No, our Fathers have provided againſt that diſorder. For *f Tannerus* ſayes, *That it is lawful for Clergie-men, nay for even Religious men to kill, in defence, not onely of their lives, but alſo of their own goods or that of their community. Molina*, cited by *Eſcobar*, n. 43 *g Becanus*, *h Reginaldus*, *i Layman*, *k Leſſius*, and others, affirme it in the ſame words.

It is alſo maintained by our eminent Father *l Amicus*, that it is lawful for Prieſts and Religious men, to prevent thoſe, that would diſgrace them by opprobrious ſpeeches, by killing them before-hand. But there muſt ever be a *right direction of the intention*. Take his own expreſſions. 'It is lawful for an Eccleſiaſtick or

f To. 2. *d.* 4. *q.* 8. *d.* 4. *n.* 76. g 2. 2. T. 2. *q.* 7. *De Hom. caſcl.* 2. *n.* 5. h *L.* 21. *c.* 5. *n.* 68. i *L.* 3. *tr.* 3. *c.* 3. *n.* 4. k *L.* 2. *c.* 9. *d.* 11. *n.* 72. l T. 5. *Diſp.* 36. *n.* 118.

'a Religious man to kill a Detractor, that threatens to 'divulge the ſcandalous crimes of his Community or 'himſelf, when there is no other means left to hinder 'him from doing it, as, if he be ready to ſcatter his 'calumnies, if not ſuddenly diſpatched out of the way. 'For, the caſe being ſuch, as it were lawfull for that 'Religious man to kill him who would take away his 'life, it is equally lawful for him to kill him who would 'take away his own honour, or that of the Community, 'whereof he is a member, with as much reaſon as 'there is for thoſe that are of the world to do the 'like.

This indeed I was ignorant of, *ſaid I*, and was ſimply perſwaded to the contrary, without making any reflection thereon, minding onely what I heard ſaid, that the Church is ſo far from having ought to do with bloud, that ſhe permits not Eccleſiaſtical Judges to be preſent at criminal Judgments. Let not that breed any wormes in your Conſcience, *ſayes he*, our Father *Amicus* proves this doctrine fully, though out of an exceſs of humility, well becoming ſo great a perſon, he ſubmits it to the prudent Reader. Add to this, that *Caramuel*, our illuſtrious defender, citing it in his [m] *Fundamental Theologie*, believes it to be ſo certain, that he maintains the *contrary not to be ſo much as probable*; and he draws from it moſt admirable concluſions, as among others this, which he calls the *Concluſion of Concluſions*, concluſionum concluſio; *That a Prieſt not onely may upon certain occaſions kill a Detractor, but that there are ſome, wherein he is* OBLIG'D *to do it*, *etiam aliquando debet occidere*.

He examines divers new queſtions according to this principle, for inſtance, this, WHETHER THE JESUITES MAY KILL THE JANSENISTS? This Father, *cryed I*, is a ſtrange point of Divinity! I hold the *Janſeniſts* already dead according to the doctrine of Father *Amicus*. See, *ſaid the Father*, how

[m] *Pag.* 543.

you

you are miſtaken; he concludes the contrary out of the ſame principles. And how can that be Father, *ſaid I*? Becauſe, *ſayes he*, they derogate nothing from our reputation; take his own words, *n The* Janſeniſts *call the* Jeſuits pelagians; *may they be killed for ſo doing? Not: becauſe the* Janſeniſts *do no more darken the Luſtre of the Society then an Owle does that of the Sun: on the contrary, they have added thereto, though contrary to their intention.* Occidi non poſſunt, quia nocere non potuerunt.

Alas, Father, *ſaid I*, do the lives of the *Janſeniſts* depend meerly upon the queſtion, whether they prejudice your reputation? I think them very inſecure, if it be ſo. For if it prove ever ſo weakly probable, that they do injure you, they are in a condition to be diſpatched without any difficulty. You will reduce it into an *argument in for me*; and there needs no more then that, with a little *direction of the intention*, to ſend a man out of this world, with ſafety of *Conſcience*. O how happy were they, whoſe natures cannot brook injuries, to be inſtructed *in* this Doctrine! But what a ſad condition are they in that offend them! Certainly Father, a man might as ſafely deal with people that have *no* Religion as thoſe who are trained up according to this *Direction*. For, to conclude, the intention, of him who hurteth, leſſens not the pain of him that is hurt. He perceives not that ſecret direction, and is onely ſenſible of the blow he receives. Nay, I ſee not but that a man may with leſs indignation ſee himſelf barbarouſly murthered by perſons purpoſely ſet to do it, then feel the conſcientious ſtilletto's of people pretending to devotion.

To be free with you, Father, I am a little ſtartled at this, and theſe queſtions of Father *Amicus* and *Caramuel* I cannot digeſt. Why, *ſayes the Father*, are you a *Janſeniſt*? I have another reaſon for it, *ſaid I*, which is this, that I ever and anon write to a friend I have in the

n *Num* 1146. 1147. *pag.* 547. 548.

Countrey whatever I learn of the maximes of your Fathers. And though all my buſineſs be ſimply to relate and faithfully to cite their words, yet am I doubtfull they ſhould come to the ſight of ſome unſetled braines, who muſt either imagine you very much injured, or draw from your principles ſome abominable concluſion. Go, go, *ſayes the Father*, they are ſuch as will never cauſe you any hurt, I warrant you. Know, that whatſoever our *Fathers* have printed themſelves, and that with the approbation of our *Superiours*, is neither evil in it ſelf, nor dangerous in the publiſhing.

What I write therefore is upon the reputation of the good Father; but my paper fails me, and not paſſages; for there are ſo many others, and thoſe ſo pregnant, that it would require whole volumes to ſay all that might be ſaid. I am. &c.

Paris, April 25.
1656.

To

To the same.

LETTER VIII.

ARGUMENT.

Maximes for Judges, Usurers, Bankrupts, Thieves, Strumpets, *and* Conjurers. *In what cases* Judges *may receive* Presents. F. Bauny's *enchanting complements to avoid Usury; with several other methods to do the like. The admirable conveniences of a* Jesuitical *invention called the* Contract MOHATRA. *Beneficial instructions for* Bankrupts. *A man may engage a souldier or other person to set his Neighbour's house or barn on fire, yet shall not in conscience be guilty of any offence. In what cases it is lawful to* steal. *Goods gotten by unjust and indirect wayes, not to be restored, save in one case. A man is, in conscience, obliged to satisfie for his* Lechery, *suitably to the quality of the persons he deals with. A man having received money to do a wicked action is not obliged to restore it, if the blow be once given. A* Fortune-teller *having applyed himself to the Devel, is not obliged to restore the money he hath received for his work. The benefit of the multiplicity of* Jesuitical *Treatises upon the same subject.*

SIR,

YOu little imagined that any one had the curioſity to know who we are; and yet there are thoſe who would fain gueſs at it; but they are much miſtaken. Some take me for a Doctor of *Sorbonne*; others father my Letters on four or five perſons, who, as my ſelf, are neither Prieſts nor Eccleſiaſticks. From all theſe miſ conjectures I learn, that all goes well as to the deſign I had to be known only to you, and the good *Father*, who ſtill admits my viſits, and whoſe diſcourſe I ſtill endure; though not without ſome trouble. But I am forced to a compliance, for he would ſoon break them off, if he thought me ſe glutted therewith as I am; and conſequently I ſhould not perform the promiſe I made to acquaint you with their *Morality*. I aſſure you, the violence I do my ſelf is ſuch as you ſhould not think inconſiderable; it is no ſmall torment, to ſee Chriſtian Morality turned topſie-turvy by ſuch ſtrange extravagances, and not dare openly to contradict it. But ſince I have endured ſo much for your ſatisfaction, *I* think it but juſt I ſhould at length diſcover my own, when he ſhall have no more to ſay to me. In the interim, I ſhall humour him as much as lies in my power; for the more ſilent I am, the more liberal is he of his diſcourſe, nay, ſo prodigal was he of his inſtructions the laſt time, that I ſhall finde it no eaſie task to tell you all. You will finde, that as to matter of *Money* they are the ſame ſtewards as they were before in matter of *Life*. For however he may palliate his Maximes, thoſe I have now to acquaint you with, are, in effect, laid down for the encouragement of corrupt *Judges*, *Uſurers*, *Bankrupts*, *Thieves*, common *proſtitutes*, and *Sorcerers*, who are all very indulgently diſpenſed with, as to any reſtitution they ſhould make of what they get by their employments. Which the good Father taught me by this diſcourſe.

It

It was my engagement, ſaid he, in the beginning of our meetings, to explicate to you the *Maximes* of our Authors, for perſons of all qualities. You have already ſeen thoſe that concerned perſons that have to do with *Benefices*, *Prieſts*, *Religious* men, *Servants*, and *Gentlemen*; let us now proceed to the reſt, and begin with the *Judges*.

To enter into the buſineſs, I will give you one of the moſt conſiderable and moſt advantagious Maximes which our Fathers ever taught in their favour. We have it from our learned *Caſtro Palato*, one of our twenty four Antients. Take his own words; *May a Judge in a queſtion of right, give ſentence according to a probable opinion, quitting that opinion which is more probable? He may, and that contrary to his own judgement*; imo contra propriam opinionem. And 'tis no more then our Father a *Eſcobar* cites. A very excellent beginning Father, *ſaid I!* The Judges are much your ſervants for it, which makes me think it very ſtrange that they ſhould oppoſe your *probabilities*, as we have heretofore obſerved, when they may make ſuch advantages thereof. For by this account you allow them a power over mens *fortunes*, proportionable to that you pretend to your ſelves over their *Conſciences*. You ſee then, *ſaid he*, that we act not with any reflection on our own intereſt herein; we only endeavour the quiet of their Conſciences; upon which account it was that our great *Molina* took ſo much pains, upon occaſion of the *Preſents* that are made them. For, to take away all ſcruples they might make to receive any in ſome caſes, he hath been ſo liberal of his endeavours, that he hath furniſhed us with a catalogue of all thoſe caſes wherein they conſcientiouſly may receive them, unleſs there be a particular proviſion made to the contrary. b *Judges* ſaith he, *may receive* preſents *from the parties, when they make them either out of* friendſhip, *or out of* gratitude *for the juſtice they have done them; or for to oblige*

a *tr. 6. ex. 6. n. 45.* b *to. 1. tr. 2. diſp. 88. n. 6.*

them to do it for the future; or for to engage them to take a particular care of their buſineſs; or to give them a ſudden diſpatch.

Our learned c *Eſcobar* ſpeaks to the ſame purpoſe, *If there are ſeveral perſons whereof one hath no more right to be diſpatched then another, is the Judge (who ſhall receive any thing from one of them, upon condition,* ex pacto, *to diſpatch him firſt,) guilty of any ſin thereby? Not, certainly; according to* Layman; *for he does the others no injury according to natural right, when he grants that to one by way of acknowledgement for his preſent, which it was in his power to grant any of them he ſhould think fit. So that, being before equally obliged to all by the equality of their right, he becomes ſo much the more to him who makes him the preſent, ſo far that he is engaged to preſer him before the reſt; and this preference ſeems to be ſuch as might be valued worth money;* quæ obligatio videtur pretio æſtimabilis.

Under your Reverences favour, *ſaid I,* I am a little aſtoniſhed at this permiſſion, which the chief Magiſtrates of the Kingdome are yet ignorant of. For *Monſieur* the firſt Preſident brought a Bill into the Parliament to hinder certain *Regiſters* from taking money for this kinde of preferring men; which certainly is enough to perſwade us, that he was very far from thinking it allowable in *Judges*; and indeed it was generally commended as a piece of reformation very advantageous to all parties. The good Father, ſurprized at this diſcourſe, replyed; It is true what you ſay? For my part, I knew nothing of it. Our opinion is only *probable*, the contrary is alſo *probable*. Truly Father, ſaid I, men find that the firſt Preſident hath done more then probably well in this caſe; & that he hath ſtopped the courſe of a publick corruption, grown ordinary by length of time. I am of your mind, *ſays the Father*; but let that paſs; we have no more to ſay to the *Judges*. You do very well, ſaid I; ſince they have ſo

c *tr. 6. ex. 6. n. 43.*

little

little consideration for what you have done for them. That's not it, sayes the Father; but there are so many things to be said on each subject, that we must be brief on every one in particular.

We come now to *men of affairs* and *Money-mongers*. You know the greatest trouble their is with them is to dissuade them from *Usury*; wherein indeed our Fathers have been extreamly careful; for they have such an extraordinary aversion for this vice, that d *Escobar* sayes; that *to affirm Usury to be no sin, is Heresie.* And Father e *Bauny* fills up several pages with the punishments due to usurers. He declares them to be, *infamous, while they live; and unworthy of burial when they are dead.* O Father, *said I*, I did not imagine he could have been so rigorous! He is so; when there is a necessity for it, *sayes he*; but withal, this learned Casuist having observed that men are not inclined to usury but of a desire of gain, sayes further; f *It were therefore no small obligation put upon the world, if, (resCuing man-kind from the ill effects of Usury, and withal from the sin which is the cause thereof,) some way were found out for men to make as great, if not greater, advantages of their money, by some good and lawful employment thereof, then may be done by usury.* No question, Father, *said I*, we should have no more usurers. To do which, *said he*, he hath furnished us with a *General method*, for all sorts of persons; Gentlemen, Presidents, Counsellors, &c. and that so easie withal, that it consists only in the use of certain words, which a man must pronounce as he lends his money; which done, he may take what profit thereof he pleases, without any fear of being an Usurer; as he must needs have been otherwise. And I pray what are these mysterious terms, *said I*? Take his own words, sayes he, as near as they can

d *tr.* 3. *ex.* 5. *n.* 1. e *Som. c.* 14. f *Ibid.*

be rendred out of the *French*; in which language he writ his book, of the *Summary of ſins*; that he might be *underſtood by all the world*; as he confeſſes in his Preface. *He who is deſired to lend money, may anſwer in this manner; I have no money to lend, but, to make an honeſt and lawful profit of, I have. If you would have the ſumme you deſire, to improve it by your induſtry at half gain, half loſs, I may haply furniſh you. But ſince it would prove a hard matter to aſcertain the profit you may make of it, if you will allow me a certain advantage, and withall give me good ſecurity for the principal, that it be in no danger, we ſhould ſooner come to an agreement, and you ſhall have the money paid down immediately.* Is not this an eaſie way to get money without ſinning? And had not Father *Bauny* reaſon to ſay thoſe words whereby he concludes this *method*? *This, in my opinion, is a means whereby abundance of people in the world, who by their uſurie, extortion, and illicitous contracts drawn on themſelves the juſt indignation of God, may be ſaved, by making conſiderable, honeſt, and lawful advantages.*

Ah Father, *ſaid I*, how powerful are theſe words! I profeſs to you, that had I them not from a good hand, I ſhould take them for ſome of thoſe enchanted words that are able to diſſolve charms. They muſt certainly have ſome ſecret virtue to chaſe away *uſury*, which I underſtand not, for I ever thought, that ſin conſiſted in a mans receiving of more money then he had lent. You underſtand it but little then, *replies the Father.* Uſury, according to our Father, conſiſts not in any thing almoſt, but the intention to take that profit as *uſurious*. Whence, our Father *Eſcobar* makes a man avoid uſury by a ſimple *ſhifting* of the *Intention* f *It were uſury* ſayes he, *for a man to receive any profit from thoſe to whom he lends his money, if it be exacted as due by law; but if it be exacted as due onely out of gratitude, it is not uſurie.*

f *in 3. ex. 5. n. 4. 33. 44.*

And

And n. 3. *It is not lawful for a man to have the intention to make advantage of the money lent immediately; but, to receive it upon the account of affection and good will,* media benevolentia, *is not uſury.*

Theſe indeed are ſubtile methods; but, in my judgement, one of the beſt (for we have choice enough) is that of the *Contract Mohatra.* The contract *Mohatra,* Father, *ſaid I!* I perceive, ſayes he, you know not what it is. Ther's nothing ſtrange in it but the name. g *Eſcobar* ſhall explain it to you, *The contract* Mohatra *is that, whereby a man buyes ſome commoditie, as ſtuffs or the like, at a very dear rate, and upon truſt, for to ſell it again immediately to the ſame perſon for ready money, and at a very eaſie rate.* This is the Contract *Mohatra*; whereby you ſee, a man receives a ſumme of money in hand, yet it is obliged for a far greater. But Father, *ſaid I,* I think never any but *Eſcobar* made uſe of that word; is it to be found in any other books? How are you to ſeek in theſe things, *ſayes the Father?* The book laſt mentioned of *Moral Divinity,* Printed this very year at *Paris,* ſpeaks of the *Mohatra,* and that very learnedly. The title of it is *Epilogus Summarum.* It is an Epitome of all the Summes of Divinity taken out of our Fathers, *Suarez, Sanchez, Leſſius, Fagundez, Hurtado,* and other famous *Caſuiſts,* as the title ſhews. You will finde, in the 54. page, theſe words, *The Mohatra is, when a man having occaſion for* 20. l. *buyes of a Mercer as many Stuffs as amount to* 30. l. *to be paid within a year, and ſells them to him again immediately for* 20. l. *ready money.* Hence you may perceive that the *Mohatra* is not ſo ſtrange a word.

Very well Father, ſaid I; but is this a lawful contract? *Eſcobar,* replies the Father, ſayes in the ſame place, that *there are ſome laws that forbid it under very great penalties.* Then it ſignifies nothing, Father, *ſaid I:* you are miſtaken, *ſayes he:* for [*Eſcobar* in the

g *tr.*3.*ex.*3.*n.*36.

ſame

same passage assigns certain expedients to render it *lawful, even though*, saith he, *that he, who sels and buyes again, looks on his profit as his main intention, provided onely that when he sells he exceed not the highest prices of Stuffs of that kind, and that when he buyes again, he fall not below the lowest, and that there be no agreement beforehand either in expres termes or otherwise.* But *h Lessius*, sayes, *that though there were such an agreement, a man is never obliged to make restitution of the profit, unless it be by way of charity, in case he of whom it is exacted, be in want, yet with this proviso, that a man can restore it without inconvenience to himself; si commodè potest.* What could any man say more? In troth Father, *said I*, were the indulgence but a little larger, I should think it naught and not to be tolerated. Our Fathers, sayes he, are not to learn where they should make a halt. You see then the advantages of the *Mohatra*.

I have divers other *methods* to acquaint you with; but these are sufficient; and therefore I now come to those who are *behind hand in point of estate*, or in trouble. Our Fathers have, their condition considered, made the best provision they could for them. For if they have not wherewithall to live handsomely, and to pay their debts too, it is lawful for them to secure the best parte of what they have, and then turn Bankrupts and so elude their Creditors. The controversie is decided by our *Lessius*, confirmed by *i Escobar*. *May he, who turnes Bankrupt, with a safe conscience, retain as much of his goods, as is requisite to maintain himselfe handsomly*, De indecorè vivat? *I, with* Lessius, *affirme he may; and that even though they were gotten by violences, and crimes known to all the world*, ex injustitia, & notorio delicto: *although that in such a case, he should not retain as much as otherwise he might.* How Father, *said I*, by what strange kind of charity, would

h *De Just. l. 2. c. 21. d. 16.* i *Tr. 3. ex. 2. n. 163.*

you

you have those goods remain in the possession of him, who had got them together by rapine and extortion, in order to his honourable subsistence, rather then they should be scattered among his Creditors, to whom they of right belong, and whom you have by that means reduced to poverty? 'Tis impossible, replyed he, to satisfie all: and our Fathers have particularly made it their business to comfort this miserable sort of people. It is further out of tenderness to the indigent, that our famous *Vasquez*, cited by k *Castro Palao*, sayes, *that when a man sees a thief resolved and ready to rob a poor body, he may, to divert him from so doing, assign him some rich person in particular, whom he may rob instead of the other.* If you have neither *Vasquez* nor *Castro Palato* at hand, you may find the same thing in your *Escobar*. For, as you know, he affirms nothing but what is taken out of twenty four of the most eminent of our Fathers. 'Tis in *tr. 5. ex. 5. n. 120.* in the practise of our Society, concerning *charity towards our neighbour.*

This charity, Father, is certainly very great, *said I*, to rescue one from robbing, by exposing another to the mercy of the Thief. But I should think, that, to make this piece of charity perfect, he, who had assigned the rich man to be robbed, should be accordingly obliged in conscience to restore to him that which he had caused to be taken away from him. No such matter, *replies he*, for he did not rob him himself, he only directed another to do it. Now mark this excellent solution of Father *Bauny*, upon a case at which you will be much more astonished, and wherein you would think there were a greater obligation to make restitution. l *A certain man intreats a Souldier to beat his neighbour; or to fire the barn of one that hath offended him; the question is, whether (the Souldier doing as he was bidden,) the other, who had entreated him to do all those outrages, ought, out of his*

k *t. 1, tr. 6. d. 6. p. 6, n. 2.* l *Sum. ch. 13.*

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own, to make good the damage happening thereby. My opinion is, he ought not: for no man is oblig'd to make reſtitution, if he hath not done that which is unjuſt. Does a man do that which is unjuſt, when he onely entreats another to do him a courteſie? What ever may be deſired of him, he is ſtill at liberty either to grant or deny it. Which way ſoever he may incline, whether to reſtore, or not, he is guided meerly by his own will. There's no obligation lies upon him but that of goodneſſe, ſympathy, and the eaſineſſe of his own nature. If therefore the Souldier make not ſatisfaction for the miſchief he hath done, there's no reaſon the other ſhould be forc'd to do it, at whoſe intreaty he had ſo injur'd the innocent. This paſſage was like to break off our diſcourſe, for I could hardly refrain laughing at the *good nature* of a fellow that can ſo *eaſily* ſet a barn on fire, and thoſe extravagant ratiocinations, which exempt from making reſtitution, the firſt and true Author of ſuch a miſchief, as that of fire; whom the civil *Magiſtrate* would not exempt from the halter; but if I had not withheld my ſelf, the good father would haply have taken ſnuff; for he ſpoke very earneſtly, and ſo went on, after the ſame rate, to this effect.

You may, *ſayes he*, by ſo many proofs, eaſily perceive how frivolous your objections are; and that they amount to nothing but to make us digreſſe from the buſineſs we have in hand. Proceed we then to perſons that are in *neceſſity*, for whoſe comfort and encouragement, our Fathers, and among others *m Leſſius*, affirm, *that it is lawful to ſteal, not onely in an extream neceſſity, but alſo in ſuch a neceſſity as is hard to be endured, though it be not extreme. n Eſcobar* cites him. This is very ſtrange, Father, ſaid I; there are few in the world who think not their neceſſity *hard to be endured*; whom yet you would not allow the liberty to ſteal, with a ſafe Conſcience. Nay, though you ſhould limit this permiſſion to thoſe onely who really are in

m Lib. 2. c. 12. n. 12. n Tr. 1. ex. 9. n. 29.

that

that condition, yet you muſt needs open a gap for abundance of theſts, which the Magiſtrate would puniſh notwithſtanding that, *ſo hard to be endur'd*, neceſſity; whereas you ſhould rather endeavour to ſuppreſſe them, ſince it is your duty to promote, not onely, juſtice among men, but alſo charity, which by this principle is clearly deſtroy'd. For is it not an open violation of charity, and an injury to ones neighbour, for a man to deprive him of what is his, and convert it to his own uſe and advantage? This is the doctrine I have been hitherto brought up in. It does not hold alwayes true, *replyes the Father*, for our great o *Molina* hath taught us, *That the order of charity doth not require that a man ſhould deprive himſelf of an advantage, to ſave his neighbour from a prejudice proportionable thereto.* This he ſayes to make good what he had undertaken to prove in that place, viz. *that a man is not oblig'd in conſcience to reſtore the goods which another had depoſited in his hands purpoſely to defraud his Creditors* And p *Leſſius* maintaining the ſame opinion, confirms it by the ſame principles.

You haply have little compaſſion for ſuch as are put to their ſhifts, but our Fathers have been more tender then ſo. They do juſtice as well to the poor as to the rich; nay, they do it even to *ſinners*. For though they are infinitely at a diſtance with thoſe that commit crimes, yet are they ſo charitable towards them, as to teach, that goods purchaſed by crimes may lawfully be retained. q *Leſſius* affirms it; *Certain it is that goods gotten by Adultery are purchaſed by an unlawfull way; yet is the poſſeſſion thereof lawfull; quamvis mulier illicitè acquirat, licitè retinet acquiſita.* Whence it comes that the moſt eminent of our Fathers do formally decide, that what a Judge receives from one of the parties that hath no juſtice of his ſide, to favour him with an unjuſt ſentence and the reward a foul-

o *T. 2. tr. 2. diſp. 328. n. 8.* p *L. 2 c. 20. d. 19. n. 168.* q *L. 2. c. 10. d. 6. n. 46.*

dier

dier receives for killing a man; and whatsoever is gotten by infamous crimes, may lawfully be detained. This r *Escobar* gathers out of our Authors, laying down this general rule: *Goods gotten by dishonourable wayes, as murther, an unjust sentence, a dishoneſt action, &c. are lawfully poſſeſt by him that hath ſo gotten them, and he is not obliged to make any reſtitution.* And further, s *A man may diſpoſe of what he hath received for murthers, unjuſt ſentences, infamous ſins, &c. becauſe the poſſeſſion thereof is juſt; and that the poſſeſſor hath a title and propriety to the things he hath gotten thereby.* Father *ſaid I*, I never before heard of this way of purchaſing; and queſtion whether the Law will allow any ſuch, and look on aſſaſſination, injuſtice and Adultery as ſufficient titles. I know not, *ſayes the Father*, what law-books may ſay as to this point; but am certain, that ours, which are the infallible rules of Conſciences, ſpeak as I do. 'Tis true they except one caſe, wherein they oblige to make reſtitution; *viz.* when a man hath received money of thoſe who are not in a capacity to diſpoſe of what they have; ſuch as are *perſons* under age, and *Religious* men. For theſe are by our great t *Molina*, excepted, *niſi mulier accepiſſet ab eo qui alienare non poteſt, ut à religioſo, & filio-familias.* u In this caſe their money is to be reſtored. *Eſcobar* cites this paſſage, and x confirms the ſame thing.

But under your fatherly correction, *ſaid I*; methinks you are more tender of Religious men in this caſe, then of others. Not at all, *ſayes the Father*, is there not the ſame care had for all generally under age, of which number Religious men are while they live? There is much reaſon they ſhould be excepted. But for what concerns all others, there's no obligation to return them what they have given for the doing of an evil action. y *Leſſius* proves it at large, *what a*

r *tr* 3. *ex.* 1. *n.* 23. s *tr.* 5. *ex.* 5. *n.* 53. t *de Juſt. t.* 1. *tr.* 2. *diſp.* 94. u *tr.* 1. *ex.* 8. *n.* 59. x *tr.* 3. *ex.* 1. *n.* 23. y *de Juſt. l.* 2. *c.* 14. *d.* 8. *n.* 52.

man

man receives, ſayes he, *for any criminal action, is not ſubject to reſtitution by any natural juſtice, becauſe a wicked action may be ſet at a certain value, out of a conſideration of the advantage, which he receives thereby, who was the occaſion of the doing of it; as alſo of the pains which he takes who puts it in execution. For this reaſon, a man does not lie under any obligation to return what he hath received for performing it, be the action of what nature it will, as murther, an unjuſt ſentence, inconſtinence, unleſs it be received of ſuch as are incapable of diſpoſing of what they have. You will haply ſay, that he who receives money for doing a miſchief or an ill turn, commits a ſin, and conſequently that he can neither receive or retain it: but I anſwer, that when the blow is once given, and the buſineſs done, there is then no ſin at all either to pay or receive the payment.*

Our great *Filiutius*, minces this buſineſs, for he further preſſes, *that a man is obliged in conſcience to make different ſatisfactions for good turns or actions of this kind, according to the different qualities of thoſe that commit them, and that ſome are to be better conſidered then others.* And that it is he eſtabliſhes upon ſolid reaſons. z *Occultæ fornicariæ debetur pretium in conſcientiâ, & multò majore ratione quàm publicæ. Copia enim quam occulta facit mulier ſui corporis, multò plus valet, quam ea, quam publica facit meretrix: nec ulla eſt lex poſitiva quæ reddat eam incapacem pretii. Idem dicendum de pretio promiſſo Virgini, conjugatæ, Moniali, & cuicunque alii. Eſt enim omnium eadem ratio.*

To ſecond which paſſage he turned over his Authors; and ſhewed me ſome things of this nature ſo horrid, and infamous, that I dare not repeat them; and ſuch as he would have been ſtartled at himſelf (for he is a good honeſt man) were it not for the implicite reſpect he hath to his *Fathers*; which makes him look on whatever comes from them, with a certaine veneration. I in the mean time was ſilent, not

z *tr. 31. c. 9. n. 231.*

ſo

ſo much out of any deſign to engage him in the purſuance of that ſubject, as out of amazement to ſee the books of Religious men fraught with deciſions ſo horrid, ſo unjuſt, and withall ſo extravagant. He therefore went freely on with his diſcourſe, whereof the concluſion was this. For this reaſon is it, ſayes he, that our illuſtrious *Molina*, (I ſuppoſe after him you will look for no further ſatisfaction) decides this queſtion thus. *When a man hath receiv'd money to do a wicked action, is he oblig'd to return it? We muſt diſtinguiſh*, ſayes this excellent man; *if he have not done the action for the doing of which he had before-hand been paid, he ought to return the money; but if he had done it, he is not oblig'd to any reſtitution: ſi non fecit hoc malum, tenetur reſtituere, ſecus, ſi fecit.* This paſſage is cited by *a Eſcobar*.

Thus have you heard ſome of our Principles concerning *Reſtitution*. I have kept you very hard at it to day; I would now ſee how you profit under theſe inſtructions. Anſwer me then. *Is a Judge who hath received a bribe from one of the parties, to give ſentence on his ſide, oblig'd to return it?* You juſt now told me, *ſaid I*, that he was not. I thought as much; did I affirm it generally? I onely told you that he was not oblig'd to reſtore, if by his means, the cauſe went of his ſide, who had no right. But when a man hath right on his ſide, would you have him further purchaſe the carrying on of his cauſe, which is but his due in iuſtice? There's no reaſon for that. Do you not apprehend that *juſtice* is a *debt* due from the Iudge, and that conſequently he cannot *ſell* it? but that *Injuſtice* is not any way *due* from him, and that conſequently he may receive money for it. This doctrine is generally and unanimouſly taught, by all our principall Authors, as, *b Molina*, *c Reginaldus*,

a Tr. 3. *cx.* 2. *n.* 138. *b Diſp.* 94. *&* 99. *c L.* 10. *n.* 184, 185, *&* 188.

d Fi-

d Filiutius, e Eſcobar, f Leſſius, That a Judge may well be oblig'd to return what he hath recieved by way of bribe for to do juſtice, unleſſe it be beſtowed on him out of Liberality; but that he is never oblig'd to return what he hath receiv'd of a man, in whoſe favour he hath given an unjuſt ſentence.

This fantaſticall deciſion put me a little out of my bias; but while I reflected on the pernicious conſequences of it, the Father had provided another queſtion for me. Anſwer now, *ſaid he*, with more circumſpection then before. I ask you, *whether a man who pretends to Fortune-telling, be oblig'd to make reſtitution of the money he hath gotten by that imployment?* What your Reverence pleaſes, Father, *ſaid I.* How, what I pleaſe, *reply'd he?* You are certainly an admirable Scholar! According to our expreſſion, it ſhould ſeem that the truth depended on our will. But I ſee you could never have found out this of your ſelf. See then how *Sanchez* reſolves the difficulty; but note it is no meaner man then *Sanchez*. In the firſt place he diſtinguiſhes, in his *g Summary, Either this Fortune-teller makes uſe of Aſtrology and other naturall means, or he does his work by the Black-art. For he ſayes, he is oblig'd to reſtitution in one caſe, and not in the other.* But in which do you think he is oblig'd? There's no great difficulty in that, *ſaid I.* I perceive, ſaid he, what you would ſay; you think he is oblig'd to reſtitution, in the caſe wherein he hath made uſe of ſome diabolicall aſſiſtance: but you are far from the buſineſſe; it is but quite the contrary; See *Sanchez*'s reſolution in the ſame place. *If this Fortune-teller hath not been at the pains and trouble to find out by the help of the* Devil, *what he could not otherwiſe have attained the knowledge of*; ſi nullam operam apposuit, ut arte diaboli id ſciret, *he ought to make reſtitution*; *but if he have taken that pains, he is not oblig'd to any at all.* And how comes that Father, *ſaid I?* Do

d Tr. 31. *n.* 220. *&* 228. *e Tr.* 3. *ex.* 1 *n.* 21, 23. *f L.* 2. *c.* 14. *d.* 8. *n.* 52. *g L.* 2. *c.* 38. *num.* 94, 95, 96.

you

you not apprehend it, *sayes he* ? 'Tis becauſe a man may well foretell by ſome Diabolical art, whereas Aſtrologie is nothing but impoſture and deceit. But Father, *ſaid I*, put the caſe the Devil do not anſwer truly, (for he is not much more to be credited then Aſtrologie ;) ſhall not the Fortune teller upon the ſame ground, be obliged to make reſtitution ? Not alwayes, replyed he. *Diſtinguo*, ſayes *Sanchez* to that point. *For if the Fortune teller be ignorant of Diabolical Arts*, ſi ſit artis diabolicæ ignarus, *he is obliged to make reſtitution ; but, if he be an experienced Conjurer, and hath done all that lay in his power to find out the truth, he is not obliged to any at all. For then the diligence of ſuch a Conjurer may well be thought worth a reward, diligentia à mago appoſita, eſt pretio eſtimabilis.* Very excellent ſpeculations Father, *ſaid I*; for this is the onely way to engage Wizards and Conjurers to endeavour ability and perfection in their art, out of hopes of enriching themſelves lawfully, according to your maximes ; by proving faithful ſervants to the publick. You ſpeak methinks a little ſatyrically, ſayes the Father ; 'tis not handſome. For if you ſhould ſpeak ſo freely, in ſome places, where you are not known, there might haply be ſuch, as would take your diſcourſes very much amiſs ; and would charge you, with making your ſelf a ſport, of Religion. I ſhould eaſily avoid that reproch, *ſaid* I, for I am of opinion, that if men would take the paines to examine the true meaning of my words, there will not be found any, whence the contrary may not clearly be deduced ; and a day may haply come, that our diſcourſe may miniſter ſome occaſion to make it appear. Ho ho, *ſayes the Father*, you are it ſeems in very good earneſt ? I muſt tell you, *ſaid* I, that to imagine I make ſport with holy things, is a jealouſie I ſhould as eaſily reſent, as it is in it ſelf unjuſt. I onely ſaid it in jeſt, *replyed the Father* ; but let us be more ſerious. I ſtand ready to do what you pleaſe Father, *ſaid I*, it depends altogether on you. But I muſt confeſs I was a little aſtoniſhed to find that your Fathers ſo univerſally carefull of perſons

of all ranks and qualities, that they would needs regulate the lawful advantages of Magicians. The world is wide, *sayes the Father*, a man cannot write too much for it, nor be over particular in putting cases, nor repeat too often the same thing in several books. How true this is, you will finde by this passage out of one of the greatest of our Fathers. You may well allow him to be such, when he is at this present, our Father *Provinciall*. 'Tis R. F. *h Cellot*, *We know*, sayes he, *a certain person, who carried a considerable summe of money, to make restitution thereof in obedience to the command of his Confessor. Calling in, by the way, at a Book-sellers, and asking what news abroad*, numquid novi? *the Book-seller shewed him a book newly come forth, of* Moral Divinity. *The other turning it over carelessly, and not minding any thing what he did, falls accidentally upon his own Case, and there learned, that he was not obliged to make restitution; so that, shaking off the burthen of a scrupulous Conscience, and still reteining that of his money, he returned with a light heart home again*, abjectâ scrupuli sarcinâ, retento auri pondere, levior domum repetiit.

Now tell me whether it contributes not much to ones advantage to be acquainted with our maximes? wil you now laugh at them? And will you not rather, with Father *Cellot*, make this pious reflection upon so fortunate an adventure? *Occurrences of this nature are, in God, the dispensations of his* providence; *in the Angel Guardian, the influence of his* conduct; *and in these to whom they happen, the effect of their* predestination. *God had from all eternity ordained that the golden chain of their salvation should depend on such a particular Author; and not on an hundred others, who yet deliver the same things, because it happens not that they meet with them. If such a man had not written, such another man had not been saved. Let us therefore by the bowels of Jesus Christ, prevaile with these who quarrel at the multitude of our Authors, not to envy others the books which the eternal election of God, and the blood of Jesus Christ hath purchased for them.* What

h *De Hierarch. l. 8. c. 16. §. 2.*

What excellent expreſſions are theſe, whereby this learned man proves ſo ſolidly the propoſition he had advanc'd, viz. *How beneficiall it is that a many ſeverall Authors write upon the ſubject of* Moral Divinity. *Quàm utile ſit de Theologia Morali multos ſcribere.*

Father, *ſaid* I, for my own ſentiment upon this paſſage, I ſhall refer it to another time, and ſhall onely ſay at preſent, that, ſince your maximes are ſo advantagious, and that it is ſo much requiſite they ſhould be publiſh'd, you ought to continue your Lectures therein. For I aſſure you, the perſon I ſend them to, communicates them to a many others. Not that we have any deſign to make advantage thereof, but that we are really ſatisfied the world will think it ſelf much oblig'd by a faithfull account of them. That it may, *ſayes he*, you ſee I conceal them not; and therefore in purſuance of your deſign, I ſhall at the next meeting entertain you with thoſe *conveniences* and *accommodations of life* which our Fathers allow, to make *ſalvation* more feaſible, and the buſineſſe of *Devotion* more eaſie: ſo that having already gone through what relates to ſeverall particular conditions, you may learn what proviſion is made in generall for all, and conſequently that there may nothing be wanting to your perfect inſtruction.

Paris. May 28.
1656.

I *ever forget to acquaint you that there are* Eſcobar's *of ſeverall Editions. If you buy any, take thoſe of* Lyons, *which in the frontiſpiece have the figure of a Lamb laid over a book ſealed with ſeven ſeals; or, if you will, thoſe of* Bruſſels; *printed in the year* 1651. *Theſe being the laſt that are come abroad, are better and larger then thoſe of the former Editions of* Lyons *in the years* 1644. 1646.

I am, &c.

To

To the same.

LETTER IX.

ARGUMENT.

A catalogue of certain easie Devotions *which makes salvation infallible.* Le Moine's *character of* Devotion; *his morall representation of a* melancholy Fool. *Ambition a* veniall *sin, not inconsistent with true piety.* Vanity *and* self-satisfaction *not sinfull, but rather the gifts of God, Covetousness encourag'd. Of* Sloath, *its mortality or veniality in point of sin. What* Gluttony, *and the degrees thereof are. Severall expedients to avoid* Lying, *as* Equivocation, mentall reservation, *&c. Promises not obligatory further then the Promiser hath an intention to performe them.* Virgins *may dispose of their Virginities as they please, without being accountable to Friends. A regulation of* Women's *cloaths. Certain* Casuisticall *indulgences for the speedy hearing of Masse.*

SIR,

I Shall be as frugall of my Complements to you now, as the good Father was to me the last time I saw him

him. He had no ſooner ey'd me, but he comes towards me, and looking into a book he had in his hand, broke forth with theſe words. *Would not he put an extraordinary obligation on you that ſhould open Paradiſe to you? Would you not give millions of gold to have a key to it, and ſo get in when you pleas'd your ſelf? There's no neceſſity of being at ſo great charge; here's one, nay an hundred, at a far eaſier rate.* I was in ſome doubt whether the good Father read, or ſpoke of himſelf; but he ſoon put me out of it, ſaying, Theſe are the firſt words of an excellent book of Father *Barry's*, of our Society; for I never ſay any thing of my ſelf. What book is it Father, ſaid I? See the title of it, ſaid he; *Paradiſe open'd to the lovers of Holineſs, by an hundred devotions to the Mother of God; eaſie to be practiſed.* How, Father, *ſaid* I, any one of theſe *eaſie Devotions* is enough to open Heaven? It is ſo, ſaid he; take it further affirm'd in the ſequel of the words you have heard. *As many Devotions, to the Mother of God, as you find in this book, ſo many celeſtiall keyes are there to ſet open the gates of Paradiſe to you; if ſo be you practiſe them*; and therefore he ſayes at laſt, *that he is ſatisfied if a man practiſe but one of them.*

I would gladly know ſome of the eaſieſt, Father, *ſaid* I. They are all ſuch, *reply'd he*; for inſtance. *To ſalute the bleſſed Virgin when ever you meet with any Image of hers; to ſay over ten Ave-Maries for the ten pleaſures of the Virgin; often to pronounce the name of* Mary; *to give Commiſſion to the Angels to do her reverence as from us; to wiſh ones ſelf able to build her more Churches then all Kings and Princes have, put together; to bid her good morrow every morning; and good night every evening; to ſay every day, an Ave-*Mary *in honour of the heart of Mary.* Nay, he affirms this laſt Devotion to be ſo effectuall, that the practiſer thereof may aſſure himſelfe of the *Virgins heart.* It may be, Father, *ſaid* I, but certainly with this proviſo, that he

preſent

preſent her with his? There's no neceſſity of that, *ſaid he*, ſpecially when a man is too much taken up with the things of this world; take his own words *Heart for heart, were indeed but what ought to be; but yours haply is too much taken up with the world, and is ever filled with the creature. For which reaſon I dare not invite you immediately to offer up that little ſlave which you call your heart.* And ſo he is ſatisfied with the *Ave-Mary* he at firſt deſired. Theſe are the Devotions of *pag.* 33. 59. 145. 156. 172. 258. and 420. of the *firſt* Edition.

This is an extraordinary convenience, *ſaid* I, ſuch, as I conceive there will not any be damn'd hereafter. Alas, alas! ſayes the Father, I perceive you know not how far the hardneſs of heart of ſome people may extend! There are thoſe in the world, who would never be oblig'd to ſay every day theſe two words, *good morrow, good night*, as being a thing cannot be done without ſome application of the memory. So that Father *Barry* hath been forc'd to furniſh them with exerciſes of much more eaſe, as, *to have alwayes a pair of Beads about the arms, after the manner of a Bracelet, or to have a Roſary about them, or ſome picture of the Virgin.* Theſe are the Devotions of *pag.* 14. 326. and 447. *And then tell me whether I have not furniſh'd you with Devotion eaſie enough to obtain the favour of Mary*, as Father *Barry* ſayes, *pag.* 106. This, Father, *ſaid* I, is certainly eaſineſſe in extremity. 'Tis indeed, *ſaid he*, as much as poſſibly could be done, and I think will ſerve the turn. For that were a wretched Chriſtian indeed, who would not ſet aſide one moment in all his life, to put a pair of Beads about his arme, or a Roſary in his pocket, and by that means ſecure his ſalvation. And that it ſo infallibly does, that thoſe who have made triall thereof, have never been diſappointed, after what manner ſoever they have liv'd, though we ſtill exhort people to good life. Of this I ſhall give you no other inſtance then what is in *pag.* 34. of a

woman, who, practising daily the devotions of saluting the images of the Blessed Virgin, lived nevertheless all her life in mortall sin; at last dyes in that condition, and yet was sav'd by the merit of that devotion. How could that possibly be, *cry'd I*? Thus, *said he*, our Saviour rais'd her again for that very purpose. So certain is it that a man cannot miscarry if he practise any of these devotions.

I must confess Father, said I, that the *Devotions* done to the *Virgin* are a powerfull means, conducing much to salvation; and that the least among them are of great merit, when they are the effects of *Faith* and *charity*; such as they were in the Saints that practis'd them; but to think to perswade those who use them without any change of their ill lives, that they shall be converted at the hour of death, or that God shall raise them again, is a proceeding, in my judgement, fitter to encourage sinners in their evil courses, by the treacherous peace which this rash confidence brings with it, then to recall them by a true reall conversion, which is the work of *Grace* onely. *What matters it*, sayes the Father, *how we get into Paradise, so we can but once get in*, as upon some such occasion, sayes the famous Father *Binet*, sometime our Provinciall, in his excellent book, *Of the mark of Predestination*, n. 31. pag. 130. of the *fifteenth* Edition. *By hook or by crook, it matters not whether, so we can but gain the city of glory*; as the same Father sayes in the same place. It matters not indeed I must confess, *said I*; but the question is whether a man shall get in. The Virgin, *said he*, is your *security* for that. You have it in the close of Father *Barry*'s book. *If it happen that at the hour of death, the enemy of mankind should pretend some interest in you, and that it might occasion some disturbance in the little Republick of your apprehensions, you have no more to say, then that* Mary *is responsible for you; and that it is to her that he must apply himself.*

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But Father, *said I*, if a man would press this further, you would be at a little loss. For, in one word, who hath assured us that the Virgin will be responsible? Father *Barry*, *sayes he*, is engag'd for her; *pag.* 465. *As for the happinesse and advantage you shall receive thereby, I will be responsible to you, and passe my word for that indulgent Mother.* But Father, *said I*, who shall be engag'd for Father *Barry*? How, *sayes the Father?* he is one of us, and are you yet to learn that our Society is responsible for all the books of our Fathers? This is a thing worthy your knowledge. Know then, that there is a certain order in our Society, containing a prohibition to all Book-sellers to print any work of our Fathers, without the approbation of the Divines of our Society, and the permission of our Superiours. It is an Order made by *Henry* III, dated *May* 10. 1583. and confirmed by *Henry* IV. *December* 20. 1603. and by *Lewis* XIII. *February* 14. 1612. So that our whole body is responsible for the books of any one of our Fathers. This is a particular priviledge of our Society. And thence it comes to pass, that there comes not any work of ours abroad which proceeds not from the spirit of the Society. Thus much it was very fit you knew. I look on it Father, *said I*, as a great obligation, and all I am troubled at, is, that I knew it not sooner. For this knowledge engages a man to be much more attentive to your Authors. I should have done it before, *said he*, had but the least occasion offered it self, but make the best advantage you can of it for the future, and let us go on with our discourse.

I conceive, said he, I have furnish'd you with wayes how a man may secure his salvation, sufficient, as to easines, certainty and number; yet our Fathers wish men would not satisfie themselves with this first degree, wherein a man does no more then what is precisely necessary in order to future happinesse. For as it is their main design to promote as much as may

be the glory of God, ſo do they think nothing contributes ſo much thereto as to encourage man kind to greater piety. And whereas the children of this world are the more diverted from *Devotion*, by the ſtrange repreſentation is made of it, our Fathers have thought it a thing of extraordinary conſequence, abſolutely to take away that fundamentall obſtacle. This is it that Father *le Moine* hath got abundance of reputation for in his book of EASIE DEVOTION, which he writ meerly to that purpoſe. There he gives us a moſt excellent repreſentation of *Devotion*, for indeed no man ever underſtood it ſo well as he did. You have it in the firſt words of that Treatiſe. *Virtue never yet appear'd to any; never was there any portraiture made thereof that was like her. It is not at all to be admir'd that ſo few have endeavoured to climb up her rock. They have made her ſo ill company as to affect nothing ſo much as ſolitude. They have appointed for her attendants, grief and labour; in a word, they have made her the greateſt enemy of divertiſement and recreation, wherein conſiſt the onely comfort and injoyment of humane life.* This he ſayes, *pag.* 92.

But Father, *ſaid I*, this I am certain of, that there are very eminent Saints whoſe lives have been extremely auſtere. 'Tis very true, *ſaid he*, but there have been withall ſome *civiliz'd Saints*, and *complemental Zealots*, according to the ſame Father, *pag.* 191. And you will find *pag.* 86. that the difference of their *manners* proceeds from that of their *humours*. Hear what he ſayes. *I deny not but there are ſome devout perſons, who are pale and melancholy by complexion; ſuch as affect nothing ſo much as ſilence and ſolitude, and have nothing but flegme in their veines, and earth in their faces. But there are alſo a many others of a more happy conſtitution, ſuch as have abundance of that gentle and warm moiſture, and of that temperate and rectified blood which cauſes joy.*

You ſee then that the love of *ſilence* and retirement

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is not common to all the *devout*; and that, as I told you, it is rather the effect of their *complexion*, then of *piety*; whereas indeed thoſe auſtere kinds of lives you ſpeak of are the proper characters of ſavage and unciviliz'd perſons. Accordingly, you have them diſpoſed among the ridiculous and brutiſh deportments of a melancholy fool; in the deſcription which Father *a le Moine* hath made of ſuch an one, whereof take theſe touches. *He wants eyes to contemplate the beauties, either of art or nature. He would think himſelf over-preſſed with a heavie burden, ſhould he but take the leaſt enjoyment or recreation. Upon Feſtival dayes, his converſation is among the dead. He is more in love with himſelf, when lodg'd within a tree, or in a grot, then if he were in a palace or upon a throne. For injuries and affronts, he is as inſenſible of them, as if his eyes and ears were no other then thoſe of a Statue. Honour and reputation are Idols he hath no acquaintance with, and which he hath nothing to ſacrifice to. A beautiful woman is a ghoſt to him; nay, thoſe imperious and ſoveraign looks, thoſe inviting Tyrants, who where ever they come, make voluntary and chainleſs ſlaves, have no more influence over his eyes, then the Sun hath over thoſe of Owles, &c.*

With your Reverences favour, *ſaid* I, I muſt needs ſay, that had you not told me that Father *le Moine* was the Author of that *Repreſentation*, I ſhould have thought it had been ſome Reprobate that had done it, purpoſely to make the Saints ridiculous. For if this be not the character of a man abſolutely diſengag'd from the ſentiments which the Goſpel obliges him to renounce, I muſt confeſs, I know not what it means. See then, *ſayes he*, how ſtrangely you are to ſeek in it. For theſe are the *Symptomes of a weak and unrefined diſpoſition; ſuch as hath not thoſe generous and naturall affections it ought to have*, as Father *le Moine* affirms in the concluſion of that deſcription. By this means it is that *he teaches Chriſtian virtue and Philoſo-*

a Mor. Repreſent. lib. 7.

ſophy, according to the deſign he had in that work, as he declares in his preface. Nor indeed can it be deny'd, but that this method of treating of Devotion is much better receiv'd in the world, then what was practiſed before us. There's no compariſon between them, *ſaid I*, and I now begin to hope that you will make good your word to me. You will find it much more clear, *ſaith he*, by what follows; I have as yet ſpoken onely of piety in *generall*. But that you may underſtand by *particulars* what difficulties our Fathers have weeded out of it, is it not a buſineſs of extraordinary comfort, for the *ambitious* to be perſwaded that true *devotion* is not inconſiſtent with an inordinate love for *honour* and *greatneſs*? How Father, *ſaid I*, though they endeavour it with ever ſo much exceſs? Though they did, *ſayes he*; for it were ſtill but a *venial* ſin, unleſs a man ſhould deſire that greatneſs purpoſely to offend God, or prejudice his Countrey with greater convenience. Now veniall ſins do not hinder a man from being devout, ſince the greateſt Saints have not been free from them. Hear what *b Eſcobar* ſayes; *Ambition, which is an inordinate deſire of dignity and greatneſs, is of it ſelf a* venial *ſin; but when a man covets that greatneſs to prejudice the State, or to have greater convenience to offend God, theſe externall circumſtance make it* mortal.

This begins excellently well, *ſaid* I. But is it not alſo, *continued he*, a very gentle doctrine for the *covetous*, to affirm, as *c Eſcobar* does; *I know that rich men do not ſin mortally, when they do not give alms of their abundance, in the great neceſſities of the poor: Scio in gravi pauperum neceſſitate divites, non dando ſuperflua, non peccare mortaliter.* Certainly if this be true, *ſaid* I, I am extremely to ſeek what ſin is. To make it more clear to you, *ſayes he*, do you not think that the good opinion a man hath of himſelf, and the compla-

b Tr. 2. ex. 2. num. 17. c Tr. 5. ex. 5. num. 154.

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cency he takes in his own works, is a ſin, and that one of the moſt dangerous? And will you not be aſtoniſh'd if I make it appear, that though this good opinion or ſelf-love be abſolutely groundleſſe, yet is it ſo far from being a ſin, that, on the contrary, it is a gift of God? Is it poſſible, ſaid I? We have it, ſayes he, in our great Father *Garaſſus*, in his book intituled, d *The Summary of the principal Truths of Religion. It is*, ſaith he, *an effect of commutative juſtice, that all honeſt labour ſhould be rewarded, either with praiſe, or ſatisfaction----. When great wits are delivered of ſome excellent work, they are juſtly recompenſed with publick acclamations. But when an ordinary ingenuity takes a great deal of pains to do ſomewhat that amounts to very little or nothing, and ſo conſequently cannot pretend to any publick applauſe, that his labour may not go without reward, God gives him a certain perſonall complacency, which, without an injuſtice more then barbarous, cannot be envy'd him. Thus doth God, who is juſt, give the very frogs a certain ſatisfaction in their croaking.*

Theſe are, *ſaid* I, excellent deciſions for the encouragement of *vanity*, *ambition*, and *avarice*; but for *Envy*, Father, is there any more difficulty to excuſe that? That is a very nice point, *ſayes the Father*. We muſt uſe that diſtinction of Father *Bauny* in his *Summary of Sins*. For his opinion, *cap.* 7. *p.* 123. of the *fifth* and *ſixth* Edition, is, *That envy at the ſpirituall good of ones neighbour is mortall, but envy at the temporall is but veniall.* And upon what ground Father, *ſaid* I? You ſhall hear, *ſayes he. For the good that is in temporall things is ſo* ſlight, *and of ſo little conſequence in relation to heaven, that it is of no conſideration at all in the ſight of God and his Saints.* But Father, *ſaid* I, if this good be ſo *ſlight* and inconſiderable, how comes it that you permit men to kill one another to preſerve it? You miſunderſtand things, *ſays the Father*, you are told, that that good is of no con-

d *Part.* 2 *pag.* 419.

ſideration onely in the ſight of God, not in the account of men. There indeed I was miſtaken, *ſaid I*, and it is to be hop'd that theſe diſtinctions will in time rid the world of all mortall ſins. Entertain no ſuch imagination, *ſayes the Father*, for there are nevertheleſs ſome, in their own nature mortall, as for example, *Sloth*.

Nay then Father, *ſaid I*, all the accommodations of life are loſt. Have a little patience, *ſayes the Father*, when you have ſeen the definition which *e Eſcobar* gives this vice, you will haply be of another opinion: hear it. *Sloth is a certain grief that ſpirituall things are ſpirituall things; as if a man ſhould be grieved that the Sacraments are the ſources of grace. And that is a* mortall *ſin*. I cannot imagine Father, *ſaid I*, that there ever hath been any one ſo fantaſtick, as to bethink himſelf of a ſloth of that nature. *f Eſcobar* indeed, *replies he*, does ſoon after ſay; *I muſt confeſs, it ſeldome happens that any one ever falls into the ſin of ſloth*. Do you not perceive hereby of what conſequence it is to define things well? I do indeed, *ſaid I*, and it puts me in mind of your other definitions of *aſſaſſination*, *treacherous lying in wait*, and *ſuperfluity*. But how comes it Father, that you do not extend this method to all manner of caſes, and aſſign all ſins definitions of your own coyning? that ſo men may not offend any more, while they onely purſue their pleaſures.

It is not always neceſſary, *reply'd he*, upon this ground to change the definitions of things. You will find it ſo upon the ſubject of *good cheer*, which undoubtedly is one of the greateſt enjoyments of life, and in this manner allowed by *Eſcobar*, in his *g Practiſe according to our Society. Is it lawful for a man to eat and drink as much as he can, without any neceſſity, but meerly for his pleaſure? Certainly it is, according to our Father* Sanchez, *provided he do not thereby prejudice his health; Becauſe it is allowable in the naturall appetite to be taken up with thoſe actions that*

e Tr. 2. ex. 2. num. 81. f Num. 105. g Num. 102.

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are proper thereto. An comedere & bibere usque ad satietatem, absque necessitate, ab solam voluptatem, sit peccatum? Cum Sanctio, negativè respondeo, modo non obsit valetudini; quia licite potest appetitus naturalis suis actibus frui. This Father, *said I*, is certainly the most absolute passage, the most fundamental principle of all your *Morality*; and hence may be drawn very advantageous conclusions. Is *Gluttony* then not so much as a *venial* sin? It is not, *sayes he*, in the manner I have expressed it to you; but it were, according to *h Escobar*, a venial sin, *if a man without any necessity should so overload himself with eating and drinking as to cast up all again*; Si quis se usque ad vomitum ingurgitet.

So much for that point, I come now to the easie contrivances we have found out to avoid sins in conversation and the affairs of the world. That which, of all, is the most difficult, is, to avoid *Lying*; and that especially when a man would have a thing that is false, to be believ'd for a truth. To this purpose is our doctrine of EQUIVOCATION admirably serviceable; whereby it is lawfull to use ambiguous terms; which the hearer shall understand in another sense, then he doth, from whom they proceed, as *i Sanchez* sayes. That, Father, *said I*, you shall not need tell me any thing of, I know it already. We have indeed made it so publick, *continued he*, that at length all the world is sufficiently instructed therein. But do you know what course is to be taken in a case when no equivocal words are to be had? No, *said I*. I thought no less *reply'd he*; this indeed is new; it is the doctrine of MENTAL RESERVATION. *Sanchez* hath it in the same place. *A man may swear*, saith he, *that he hath not done a thing, though he really have; by understanding within himself, that he did it not on such or such a day; or before he was born; or by reflecting on some other circumstance of the like nature; and yet the words he makes use of, shall not have a sense implying any such*

h Num. 56. *i Op. Mor. p.* 2. *l.* 3. *c.* 6. *n.* 13.

thing, And this is a thing of great convenience on many occasions, and is alwayes justifiable, when it is necessary or advantageous in any thing that concerns a man's health, honour or estate.

How Father, *said I*, is not that *a lie*, nay indeed *perjury?* No, *reply'd he*; *Sanchez* proves it in the same place, and our Father *k Filiutius* also, *because*, saith he, *it is the intention that regulates the quality of the action.* Nay, he assigns a way to avoid *Lying*, much more secure then the former. And that is, when a man having said aloud, I *swear that* I *have not done such a thing*, he adds, whispering to himself, *this day.* Or that after he hath said aloud, I *swear*, he whispers, *that* I *say*, and then going on aloud, *that* I *have not done such a thing* You see that the man sayes nothing but what is true You are in the right, *said* I; but we should haply find out the cheat, that it is to speak truth to ones selfe, and to lie to another; besides that, it is to be fear'd there are a many people who have not so much wit at will as to make use of these *Methods.* For that, *sayes he*, our Fathers have taught in the same place, for their encouragement who cannot bethink them of these *reservations*, that there is no more required of them, to avoid lying, then simply to say, they have not done that which indeed they have, provided *they have in generall an intention to give their discourse that sence which a prudent man would.*

Speak ingenuously, have not you been often at a loss for want of this knowledge? Now and then, *said I*; And will you not acknowledge, that it were many times no small advantage to be dispens'd in conscience, and that by the meer observation of certain words? It were indeed, Father, *said* I, the greatest convenience in the world. Hear *Escobar* then, and his general rule. *m Promises oblige not, when a man hath no intention to engage himself when he makes them. Now it*

k Tr. 25. *c.* 11, *n.* 331. *l Num.* 328. *m Tr.* 3. *ex.* 3. *n.* 48.

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ſeldome happens that a man hath that intention, unleſs he be bound by oath or Contract. So that when one ſayes ſimply, I will do ſuch a thing, it is conceived he will do it if his mind alter not. For no man will upon that account deprive himſelf of his liberty. He furniſhes you with other wayes which you may conſult your ſelf, and ſo concludes, ſaying, *that all is taken out of* Molina, *and other Authors of ours; omnia ex Molina & aliis*, and conſequently it is a thing not to be call'd into queſtion.

Well Father, *ſaid I*; I knew not that the direction of the *intention* had a faculty to null promiſes. And yet you ſee, *ſayes the Father*, what an eaſe this is, in the affairs of the world. But that wherein we met with moſt trouble was, to regulate the converſation between *men* and *women*; for our Fathers have been very ſtrict as to what relates to *chaſtity*. Not but that they treat of queſtions of much curioſity and niceneſſe as to that point; and particularly when they have to do with perſons that are either *married* or *contracted*.

This brought upon the ſtage the moſt extravagant, and the moſt obſcene queſtions that can fall into mans imagination. He cited as many as might very well furniſh me with matter for divers Letters; but I ſhall not ſo much as give you the citations, becauſe you ſhew my Letters to all perſons indifferently; and I ſhould be loth to find entertainment for ſuch as make no other advantage of their reading then their diverſion.

The onely thing I dare quote to you of all he ſhewed me in their books, is, what you have in Father *Bauny*'s *Summary of Sins*, p. 165. concerning certain little privacies which he there explains, provided a man direct his intention aright, *as to paſs for a Gallant*; and you will wonder to find in p. 148. a principle of Morality concerning the power which he ſayes that Virgins have to diſpoſe of their virginity without the conſent of Parents; to this effect. *When that is done with the conſent of the Maid, though the Father have juſt cauſe to be troubled at it*, yet

yet neither she nor the person to whom she hath prostituted herself hath done him any injury, nor, as to what concerns him, violated any law. For the Maid is in possession of her virginity as well as of her body, she may dispose of it as she pleases, to whom she pleases, death or mutilation of members onely excepted. By this pattern judge of the whole piece.

This put me in mind of a passage in a Heathen Poet, who was certainly a better Casuist then these Fathers, since he affirms, *that a Maid's Virginity does not absolutely belong to her self; that one part belongs to the Father, and another to the Mother, without whom she cannot dispose of it, no, not in order to marriage.* And I much question, whether there be any Judge, that being to make a Law in this case, would not take the clear contrary to this Maxime of Father *Bauny*.

This is all I can afford you of the whole discourse that passed between us; and which lasted so long, that I was forced to entreat the Father to pitch upon another subject. He did so, and entertained me with certain regulations about *Womens cloths*, to this effect. We shall say nothing of those who are guilty of any dishonest inclinations: but the rest, *Escobar* sayes, *tr. 1. ex. 8. n. 5. If a woman dress her self gorgeously without any evil intention, but only to comply with the natural inclination she hath to be vain,* ob naturalem fastus inclinationem, *either it is but a venial sin, or it is no sin at all.* And Father *Bauny* in his n *Summary of sins*, says, that, *though a woman be sensible of the ill effect her curiosity in dressing her self would work, both in the bodies and souls of those who should see her in rich and gorgeous apparel, yet were it no sin at all in her to make use thereof.* And he cites, among others, our Father *Sanchez*, as being of the same opinion.

But Father, *said I*, what answer can your Authors make to those passages of *Scripture* which speak so expressly against the least things of that kind? o *Lessius*, repli'd he,

n. c. 46. p. 1094. o *de Just. l. 4. c. 4. d. 14. n. 11.*

hath

hath fully ſalved all, ſaying, that thoſe places of Scripture were precepts directed only to the women of that time, that by their modeſty they might give ſuch example as ſhould be for the edification of the heathen. And whence took he that note, ſaid I? It matters not whence he had it, *replyed he*; it is ſufficient that the ſentiments of theſe great men do alwayes imply a probability in themſelves. But Father *le Moine* does ſomewhat moderate that general permiſſion for he will not allow it in *antient* women: it is in his *Eaſie Devotion*; and among other places, in pag 127. 157. 163. *Youth*, ſayes he, *may, by a certain naturall right, dreſs it ſelf more then ordinary. Gorgeous attire is allowable in an age, which is, as it were, the flower and prime of life. But a man muſt accordingly confine himſelf thereto; it were as extravagant to do it in a ſeaſon contrary to that, as to think to gather roſes in the ſnow. It is a prerogative of the ſtars only to be alwayes as it were in the Ball, as flouriſhing in perpetual youth. The ſafeſt courſe then were, for a man to take the advice of his reaſon and a good looking-gl ſs, and comply as well with decency as neceſſity; and then withdraw when night approaches.*

This indeed argues abundance of judgement, ſaid I. But that you may ſee, *continued he*, how generally provident our Fathers have been; I am to tell you, th t in regard it would be many times to no purpoſe to allow y ung women to trim up themſelves, if they have not money at their own diſpoſal, there is another maxime eſtabliſhed for their encouragement. You have it in p *Eſcobar*: *A woman*, ſayes he, *may take money from her husband upon divers occaſions, and among others, ſhe may take it to game withall, to buy her cloathes, and to get other things that ſhe ſtands in need of.*

In troth Father, this comes off excellently well. There are a many other things, *replied he*, might be inſiſted on; but we muſt omit them, to ſpeak of thoſe important

p *chap.* of Theft, *tr.* 1. *ex.* 9. *n.* 13.

Maximes

Maximes which facilitate the exerciſe of holy things, as for inſtance, the manner of hearing *Maſſe*. Our greateſt Divines, q *Gaſper Hurtado*, and r *Conink* have taught, as to this buſineſs; *That it is enough to be bodily preſent at Maſſe, though a man be abſent as to the mind; provided he behave himſelf with a certain external reverence.* Nay, *Vaſquez* is a little more indulgent; for he ſayes, *that a man fulfils the precept of hearing Maſſe, even though he have not the leaſt intention to hear it.* All this you may finde alſo in s *Eſcobar*, and to make the buſineſs more evident, he exemplifies in thoſe that are brought by force to Maſſe, and are fully reſolved not to hear it. I ſhould never have believed it, *ſaid I*, if another had told me ſo much. To be ſhort, *ſayes he*, this is a thing which ſtands in ſome need of the authority of theſe great men; as alſo what *Eſcobar* ſayes elſewhere, t *That a wicked intention, as haply that of looking on women with an impure deſire, joyned with that of hearing Maſſe as a man ought, hinders not a man from fully performing the duty*; nec obeſt alia prava intentio, ut aſpiciendi libidinoſe fœminas.

But there is yet a thing of extraordinary convenience in our learned u *Turrianus*; *That a man may hear one half of a Maſſe from one Prieſt, and afterwards the other half from another*; *nay, that he may firſt hear the latter part of one, and afterwards the beginning of another.* Nay, to be free with you, it is further allowable to *hear two halvs of a Maſſe at the ſame time, from two ſeveral Prieſts, as if one begins Maſſe, when the other is at the Elevation: becauſe a man may direct his attention both thoſe wayes, at the ſame time; and two halvs of a Maſſe make a whole one.* Duæ *medietates unam miſſam conſtituunt.* And this hath been decided by our Fathers, x *Bauny*, y *Hurtado*, z *Azorius*, a *Eſcobar*,

q *de Sacr. to.* 2. *d.* 5. *diſt.* 2. r *q.* 83. *a.* 6. *n.* 197. s *tr.* 1. *ex.* 11. *num.* 74. *&* 107. *&* *tr.* 1. *ex.* 1. *n.* 116. t *tr.* 1. *ex.* 11. *num.* 31. u Seleſt. *p.* 2. *d.* 16. dub. 7. x *ex.tr.* 6. *q.* 9. *p.* 3. y *de Sacr.To.* 2. *de Miſſa, d.* 5. *diff* 4. z *p.* 1. *l.* 7. *cap.* 3. *q.* 3. a *tr.* 1. *ex.* 11. *n.* 73.

in

in the Chapter, *Of the exercise of hearing Masse according to our Society.* And you shall see what consequences he draws thence, in the same book of the Edition of *Lyons*, in the year 1644. and 1646. to this effect. *Whence I conclude, that you may hear Mass in a very short time; if, for example, you meet with four Masses celebrated at the same time, which issued out one after another, in such manner, as that when one began, another was at the Gospel, a third at the consecration, and the last at the Communion.* I must confess Father, *said I*, that by this method, a man might hear Mass in an instant, at our *Lady*'s Church. You see then, *replied he*, that we could do no more, as to what concerns the quick and easie hearing of Mass.

But I come now to acquaint you how we have mitigated the rigour of the *Sacraments*, and particularly that of *Penance*. There you will find the extraordinary indulgence of our Fathers, and must admire to see, how Devotion, whereat all the world was startled, hath been treated of by our Fathers with such prudence, *that having over-thrown that scar-crow which the Devils had set up at her gate*, they have rendred it *less troublesome then vice, and more easie then pleasure*; insomuch, *that, simply to live, is incomparably much more difficult then to live well*, to use the expression of Father *le* b *Moine*. Is not this a miraculous change? In troth Father, *said I*, I cannot forbear giving you my thoughts of it, I fear me you overshoot your selves, and that this indulgence is much more likely to frighten the world from you, then to draw them to you. For the Mass, for instance, is a thing so high and so holy, that it were enough to discredit your Authors with most people, but to shew them after what manner they speak of it. This is very true, *sayes the Father*, in relation to some people; but do you not know that we accommodate our selves to all? You seem to have forgotten what I have so

b Easie Devot. *pag.* 244. 291.

often

often told you to this purpoſe. That therefore ſhall be your entertainment at our next conference; putting off for that reaſon our diſcourſe of the *Mitigations of Confeſſion*. I ſhall make you ſo perfect in it, that it ſhall never out of your memory. Thereupon we parted; and ſo I conceive our next Dialogue will be concerning their POLITICKS. I am, &c.

Paris, June 3.
1656.

Since the writing of this Letter, I have ſeen the Book of PARADISE opened, by an hundred Devotions, eaſie to be practiſed, *by Father* Barry, *as alſo that of the* Mark of Predeſtination, *by Father* Binet. *They are pieces worthy the peruſal.*

To

To the same.

LETTER X.

ARGUMENT.

Certain Jesuitical artifices *and* sleights *of Devotion. The mitigations of* Confession, *& the pious consequences thereof. The convenience of having* two *Confessors. A penitent not obliged to confess his frequent relapses; he may have his penance adjourned to the next world, is to be absolved, though he discover no likelihood of amendment. A woman that entertains a secret* Gallant, *is not upon her confession obliged to dismiss him, if it be any inconvenience to her. How it comes that the* Jesuits *are so pestered with* Penitents. *What the next* occasions *of sinning are. In what cases it is lawful to go to the* Stewes. *The doctrin of the Jesuits concerning* Attrition *and* Contrition: *the same concerning the* love of God, *when a man is obliged to* love *God according to* Escobar, *and his Authors: when according to* F. Anthony Sirmond *and his Authors. The said* Sirmond's *comparison between the* Judaical *and* Christian *laws.*

SIR,

I Am not yet come to the *Politicks* of the Society, but have to do with one of their greatest principles.

Here

Here you shall finde the Mitigations of *Confession*, which certainly must needs have been the most fortunate course that these Fathers could have taken to insinuate into all the world, never refusing any. This is a thing must needs be known before we proceed any further; for which reason the Father thought fit to afford the ensuing instruction.

You may have gathered, *said he*, from my former discourses, with what success our Fathers have taken the pains, by a certain gift of illumination proper only to them, to discover abundance of things, as allowable, which were heretofore forbidden. But in regard there yet remain certain sins which cannot be excused, and whereof the onely remedy is *Confession*, it was but requisite to soften the difficulties of it, by the wayes I am now to acquaint you withal. So that having, through all our precedent Conferences, shewn how they have taken away the scruples which troubled mens consciences, by making them perceive, that what they thought ill was not such; all my business, in this, is, to discover to you the manner how easily to expiate what is really sin, by rendring Confession as easie, as it hath formerly been difficult. And how is this done, Father said I? By a sort of admirable contrivances, *replies he*; proper onely to our Society; such as our Fathers of *Flanders*, in the [a] *Image of our first age*, call *pious and holy sleights*: and a kind of *sanctified artifice of Devotion*, piam & religiosam calliditatem, Et pietatis solertiam, *l.* 3. *c.* 8. 'Tis by the assistance of these inventions, *that crimes are now adays expiated*, alacriùs, *with greater chearfulness and fervency then they were heretofore committed*: *insomuch that many shake off their pollutions with much more expedition, then they contract them*: plurimi vix citiùs maculas contrahunt quàm eluunt, as it is said in the same place.

Father, *said I*, would you do me the favour to teach me these so beneficial *sleights*? There are a great number of

a *l.* 3. *or.* 1. *p.* 401. & *l.* 1. *c.* 2.

them,

them, *reply'd he*, for as there are a many things in Confeſſion not eaſie to be endured, ſo are there eaſie proviſions made againſt them. And whereas the main trouble of it conſiſts in theſe heads, the *ſhame* it is to confeſs ſome certain ſins, the *exactneſs* requiſite in particulariſing the circumſtances, the *penance* a man muſt undergo for the ſame, the *reſolution* to be made not to fall into the like again, the care to avoid the *next occaſions* whereby a man comes to be enſnared, and the *remorſe* which he ſhould be guilty of for the committing of them. I doubt not but I ſhall this day ſo far ſatisfie you, that there ſhall be nothing irkſome in all this; ſo extremely carefull have they been to leave out of a remedy ſo neceſſary and ſoveraign, whatever were harſh and indigeſtible.

For, to begin with the trouble, or *confuſion*, that attends the confeſſion of certain ſins, it being, as you are not to learn, a thing of no ſmall conſequence for a man to keep himſelf as right as he can in the eſteem of his Confeſſor, is it not an extraordinary convenience for him to be permitted, (according to our Fathers, and among the reſt *b Eſcobar*, who cites for it *Suarez*,) *to have two Confeſſors, one for* mortall, *and another for* veniall *ſinnes, ſo to be in good reputation with his ordinary Confeſſor: uti bonam famam apud ordinarium tueatur; provided he do not thence take any encouragement to go ſtill on in mortall ſinne.*

This he ſeconds with another ingenious contrivance, to ſhew a man, how he may confeſſe a ſinne even to his ordinary Confeſſor, who yet ſhall not perceive that it was committed ſince his laſt confeſſion. *That is*, ſayes he, *to make a generall Confeſſion and to ſhuffle in that laſt ſinne among all the reſt which he charges himſelf withall in groſſe.* c He affirmes the ſame thing elſewhere. And I feare not but you will acknowledge that this deciſion of Father *d Bauny*, takes away much of the ſhame it is

b *Tr.* 7. *a.* 4. *n.* 135. c *Princip. ex.* 2. *n.* 73 d *Theol. Mor. tr.* 4. *q.* 15. *p* 137.

to

to a man to confesse his frequent relapses; *That unlesse it be upon some certain occasions, which happen very seldome, there is no reason the Confessor should aske whether the sin, a man charges himself with, be an habituall sinne, and that he is not obliged to answer to that point, because he hath no such priviledge as to put his penitent to the shame of declaring his frequent relapses.*

How Father, *said I*, this amounts to as much as if one should say, that a *Physician* hath not the priviledge to ask his *Patient*, whether it be long since his feaver took him. Does not the difference of sinnes consist in their different circumstances, and is it not the maine designe of a true Penitent, to lay open the state of his Conscience before his Confessor, with a sincerity and clearnesse, such, as if he were speaking to I *Christ* himself, whose person the Priest at that time represents? And is not a man extremely a stranger to this disposition when he conceales his frequent relapses, so to smother the greatnesse of his sinne?

This put the good Father to a little losse, who yet endeavoured rather to shift off the difficulty then resolve it; by bringing upon the stage another rule of theirs, which introduces a fresh confusion, and does not in the least confirme this decision of Father *Bauny*; which, in my judgement, is one of their most pernicious maximes; and such as is onely fit to encourage wicked men in their evil courses. I warrant you, *said he*, that the habit of sinning addes to the malice of sinne, but it changes not its nature; and that is the reason why a man is not obliged to make confession thereof, according to the direction of those Fathers of ours, whom *d Escobar* cites, *That a man is obliged to confesse onely the circumstances that alter the species of the sinne, and not those that aggravate it*

This rule does our Father *c Granados* walk by, when he sayes, *that if a man hath eaten flesh in Lent, it is sufficient if he accuse himself onely of having broken the*

d *Princ. ex. 2. n. 39.* c *Part. 5. cont. 7. tr. 9. d. 9. Num. 22.*

fast,

fast, without particularising whether it was in eating flesh, or in making two fasting day meales. And according to our Father f *Reginaldus*, *A fortune teller, making use of the black Art is not obliged to discover that circumstance, but it is sufficient if he say, he hath practised Divination, without expressing whether it were by chiromancy, or by contract with the Devil.* And g *Fagundez*, another of our Society, affirmes, that, *To carry away a maid is a circumstance that a man is not obliged to declare, when the maid had consented thereto.* Our Father h *Escobar* cites all this in the same place; with a many other very curious decisions concerning the circumstances which a man is not obliged to confesse. There you may find them your self. These indeed, said I, are *artifices of Devotion* of very great convenience.

And yet all this, *reply'd he*, would come to nothing if there were not also a mitigation of *Penance*; which is that, that most of all deterres men from *Confession*. But now it is so qualified, that even the most delicate need not be frightned at it; after what we have maintained in our *Theses* of the Colledge of *Clermont*; That if *the Confessor impose a penance proportionable to the offence, convenientem, and that a man will not submit thereto, he may be quit by renouncing both the absolution and the Penance imposed. So* i Escobar, *in the practice of Penance according to our Society*, affirmes, *that if the Penitent declare himself willing to have his penance adjourned to the next world, and to suffer in Purgatory the whole punishment due to him, then is the Confessor obliged to impose a very light penance upon him, for satisfaction of the Sacrament; but more especiaally if he discover any aversion to undergo a greater.*

That granted, *said I*, there's no reason *Confession* should be called the Sacrament of *Penance*. You are mistaken, *reply'd he*, for there is still some thing imposed, by way of penance, for form sake. But Father,

f *Tr. 6. l. 6. c. 4. n. 114.* g *Part. 2. l. 4. c. 3. n. 17.* h *Num. 41. 61. 62.* i *Tr. 7. ex. 4. n. 188.*

said

ſaid I, Do you think that man fit to receive abſolution, that is unwilling to ſuffer any thing that is painfull or afflictive to expiate his offences? And when men are in ſuch a condition, ſhould you not rather *bind* their ſinnes then *looſe* them? Have you the true Idea of your Miniſtery, and know not that you are therein to exerciſe the power of *binding* and *looſing*? Do you think it lawfull to give abſolution indifferently to all that deſire it, without ever examining, before hand, whether I. *Chriſt* looſes thoſe in heaven whom you abſolve on earth? How, *replyed the Father*, do you imagine us ignorant, *That the Confeſſor ought to judge of the diſpoſition of his Penitent, as well becauſe he is obliged not to diſpenſe the Sacraments to thoſe that are unworthy thereof, I. Chriſt having enjoyned him to be a faithfull Steward, and not to caſt that which is holy unto Dogs; as alſo becauſe he is a Judge, and that it is the duty of a Judge to do juſtice in looſing thoſe that deſerve it, and binding thoſe that do not: and laſtly becauſe he ought not to acquit thoſe whom I. Chriſt condemnes.*

Whoſe words are theſe, Father, *ſaid I*? Our Father *k Filiutius*; *replyed he*. You make me admire, *ſaid I*; I ſhould rather have taken them to be one of the Fathers of the Church But Father, this paſſage might well ſtartle all Confeſſors, and make them very circumſpect in the diſpenſation of this Sacrament, ſo as to examine well, whether their Penitents be ſufficiently contrite, and ſee that the promiſes they make, not to ſinne for the future, be admittable. There's no difficulty at all in it, replyes the Father; *Filiutius* hath been more carefull then to leave Confeſſors in any trouble; and therefore gives them immediately after thoſe words, this eaſy method to avoid it. *The Confeſſor ſhall not need be in any trouble as concerning the diſpoſition of his Penitent. For if he diſcover not ſufficient expreſſions of his remorſe, the Confeſſor hath no more to do then to ask him whether he doth not in his ſoul deteſt his ſinne; to which*

k To. 1. tr. 7. Num. 354.

if

if he answer, that he doth, he is obliged to believe him. The same thing is to be said of Resolutions made for the future; unlesse there happen to be some obligation to make restitution, or to avoid some next occasion.

For this passage Father, *said I*, it is easily seen it comes from *Filiutius*. You are mistaken, sayes the Father; he hath taken it *verbatim* out of *I Suarez*. But Father, *said I*, this latter passages of *Filiutius* destroyes what he had asserted in the former. For he utterly devests the Confessors of all power of being *Judges* of the disposition of their penitents, when he obliges them to take their own words, even when they do not discover a sufficient remorse of conscience. Or is there such an infallibility in there bare assertions that that simple expression is conclusive? I much feare me, your Fathers have but too much experience, that all those who make such promises keep them not so exactly, nay, I am mistaken if they do not often find the contrary. It matters not, *sayes the Father*, the Confessors are nevertheless obliged to believe them. For Father *Bauny*, who hath sifted this question very narrowly in his *m Summary* of sinnes, concludes, *that, whatsoever those, who are so far guilty of frequent relapses, that no amendment can be perceived, cast themselves at the feet of the Confessor, and tell him that they are sorry for what is past, and will be reformed for the future, he ought to believe them, though upon no other ground then that of their bare assertions, though it may well be presumed that such resolutions proceed not but from the teeth outward. Nay, though they are afterwards more violently carryed away with the same sinnes, yet ought they not, in my opinion, to be deny'd absolution.* Now am I confident that all your doubts are dispersed.

But Father, *said I*, me thinkes you put the Confessors to a great inconvenience, when you oblige them to believe the contrary to what they see. You apprehend not, *said he*, the businesse right; that signifies no

l 3. P. to. 4. *Disp.* 32. *Sect.* 2. *n.* 2. m *Chap.* 46. p. 1090. 1091. 1092.

more

more, then that they are to act and absolve, as if they did believe that resolution to be good and firm, though, in effect, they believe the contrary. And so are the fore recited passages explained by our Fathers *Suarez* and *Filiutius*. For having affirmed, *that the Priest is obliged to believe his penitent upon his own word*, they adde, *that there is no necessity the Confessor should be perswaded that the resolution of his Penitent will be effectuall, nor indeed that he think it probably may: but it is sufficient he imagine, that at that instant, he hath some such intention in generall; though he expect he should fall again in a short time. And this is unanimously the doctrine of all our Authors. Ita docent omnes authores.* Will you doubt of a thing taught by all our Authors?

What then Father *said I*, will become of that acknowledgment, which Father *Petavius* was forc'd to make in the preface before his book of *Publick Penance* p. 4. *That the holy Fathers, Doctors, and Councels unanimously agree and hold as an infallible truth, that the Penance which is preparatory to the Eucharist, ought to be full of reality, constancy and courage, and lazy and luke-warme or subject to backslidings and relapses*; Do you not perceive, *replyed he*, that Father *Petavius* speaks of the ancient Church? but this now is so far *unseasonable*, to use the expressions of our Fathers, that, according to Father *Bauny*, the contrary onely is true. *Some Authors affirme that Absolution ought to be denyed those who fall often into the same sinnes, and that especially, when, after they had been diverse times absolved, there is not the least appearance of any amendment; and there are others that hold the contrary. But the only true opinion, is, that they ought not to be denyed absolution. And though they make not an advantage of the good instructions, that are many times given them; though they have not performed the promises they had made to reforme their lives; though they have not endeavoured to become more sanctified, it matters not; and, let others say what they will, the opinion that is most*

Tr. 4. q. 15. p. 95.

true,

true, and conſequently moſt to be embraced, is, that, even in all theſe caſes, they ought to be abſolved. And elſewhere, n *That they ought not to be denied or delayed abſolution, who continue in habitual ſins, againſt the Laws of God, Nature, and the Church; though they diſcover not the leaſt hope of amendment.* Etſi emendationis futuræ nulla ſpes appareat.

But Father, *ſaid I*, this confidence of never miſſing abſolution might very well induce and encourage ſinners——I know what you would ſay, *replied the Father, interrupting me*; but hear Father *Bauny*, q. 15. *Abſolution is not to be denyed him, who acknowledges, that the very preſumption of being abſolved had encouraged him to ſin with much more freedome then he might have done, had it not been for that preſumption.* And Father *Cauſſin*, maintaining this propoſition, ſayes *pag.* 211. of his Anſwer to *Theol. Mor. That if it were not true, there were no uſe of Confeſſion, as to the greateſt part of the world; and there were no other remedy for ſinners then the bough of a tree, and a halter.* O Father *ſaid I*, what ſhoals of people muſt theſe maximes needs draw to your Confeſſion Seats! Not indeed, *replied he*, can you eaſily believe what multitudes do come; *we are forewhelmed, and over run, as it were, with the throngs of our Penitents*; Pœnitentium numero obruimur, as it is ſaid in o *The image of our firſt age.*

I know, ſaid I, an eaſie way to eaſe you of that importunate trouble. You need do no more then oblige ſinners, to avoid the *next occaſions* of ſinning. This only invention would put you into perfect eaſe. We do not deſire that eaſe, *replied he*, for as it is ſaid in the ſame book, p *The main deſign of our Society is to endeavour the eſtabliſhment of vertue, to carry on the war againſt vice, and to cultivate an infinite number of ſouls.* And whereas they are very few who are willing to avoid the *next occaſions*, it was but requiſite to define what we meant by a *next occaſion*,

n *tr.* 4. *q.* 22. *p.* 100. o *l.* 3. *c.* 8. p *l.* 3. *c.* 7. *p.* 374.

as may be seen in q *Escobar*, in the *practise of our Society, That is not called a* next occasion *wherein a man sins but seldome, as, for instance, to make use of a woman that lives in the same house with one, three or four times in a year, when it proceeds from a sudden temptation coming upon him*; or according to Father r *Bauny*, *once or twice a moneth*, starting this question, viz. *what course is to be taken between Masters and their Maids, and Cousins of both sexes living together, and by that means mutually induced to sin?* It is fit they should be separated, *said I*. He indeed affirms they should, *replied he*; *in case their relapses be* frequent, *and in a manner* quotidian; *but if their enjoyments are but seldome, as haply* once or twice a month, *and that they cannot be separated without incurring some great prejudice and inconvenience, they ought to be absolved according to his Authors, and among others*, Suarez, *provided they make good promises not to sin any more, and be truly sorry for what is past.*

I understood him very well, for he had taught me before, what the Confessor must be satisfied with, to judge of that sorrow. And Father s *Bauny*, *continued he*, permits those that are engaged in the *next occasions, to continue therein, when they cannot avoid them without finding the world matter of discourse, or running into some inconvenience thereby.* In like manner, he sayes, t *That a Confessor may and ought to absolve a woman, who entertains in her house, a man with whom she sins often; if she cannot disengage him, without loss of reputation; or that there be some reason he should be still retained*; si non potest honeste ejicere, aut habeat aliquam causam retinendi, *provided she make a resolution not to commit evil with him any more.*

Well Father, *said I*, the *obligation* to quit the occasions of sinning, is certainly attended with very easie *conditions*, if the least ensuing inconvenience makes it void; but if I mistake not, a man may choose whether he will

q *tr.7.ex.4.n.226.* r *pa.1082.1089.* s *pa.1083.1084.* t *Theol.Mor.tr. 4.de panit.q.14.pag.94.& q.13.p.93.*

avoid

avoid them, even according to your Fathers, when there is no trouble at all. 'Tis very true, *replied he*; though this, as a general rule, is not without ſome exception. For Father *Bauny* ſayes, u *It is lawful for perſons of all qualities, conditions and ſexes, to go into the places of common proſtitution, there to convert ſinful women, though it be very probable that they will commit ſin there themſelves*; *nay haply, though they have found by frequent experience, that they are drawn into ſin by the very ſight and inſinuations of ſuch women. And though there are ſome Doctors who approve not of this opinion, and do abſolutely believe, that it is not lawful for a man to hazzard his own ſalvation, to relieve his neighbour, yet ſhall I not ſtick to embrace the opinion they oppoſe.* Theſe, Father, *ſaid I*, are a new ſort of *Evangeliſts*; but upon what ground is it that Father *Bauny* gives them this *Miſſion*? upon a certain principle of his own *ſaid he*, cited by him out of *Baſilius Pontius*. I have given you an account of it formerly, and I think you cannot but remember it. 'Tis this, *that a man may directly, and for it ſelf*, primo & per ſe, *ſeek after ſuch an occaſion, for either the temporal or ſpiritual good of himſelf or his neighbour.* u *ibid.*

Theſe paſſages I thought ſo horrid, that I was almoſt in a mind to break off the diſcourſe; but I ſmothered that ſentiment to give him way to proceed, and, accordingly, only askt him, what conſonancy is there Father, between this doctrin and that of the Goſpel, which *obliges a man to pluck out his eyes, and to cut off that which is moſt neceſſary, when it is obſtructive as to ſalvation*? And how can you imagine that a man voluntarily continuing in the occaſions of ſinning can ſincerely deteſt ſin? Is not the contrary apparent, that is, that he hath not the ſenſe thereof which he ought to have, and that he hath not yet attained that true converſion of the heart, which begets in a man as great a love for God as he had had for the Creatures? How, *ſaid he*, that were little leſs then *true contrition*. It ſeems you are yet to learn, that, as

Father x *Pintereau* ſayes, *All our Fathers unanimouſly teach, that it is an errour, nay, almoſt a hereſie, to affirm, that* contrition *is neceſſary; and that* attrition *alone, (and that grounded upon no other motive then the torments of Hell, which excludes the deſire of offending,) is not ſufficient with the Sacrament.*

How Father, *ſaid I*, is it almoſt an article of faith, that attrition proceeding from the fear of torment, ſufficeth with the Sacrament? I preſume this tenet is particularly held only by your Fathers. For others, who believe attrition with the Sacrament to be ſufficient, do yet require there ſhould be ſomething in it of the love of God. Further, ſome of your own Authors held not this doctrin ſo certain heretofore. For your F. y *Suarez* hath this expreſſion; *Though it be a probable opinion*, ſaith he, *that Attrition is ſufficient with the Sacrament, yet it is not certain; nay, it may be erroneous*, non eſt certa, & poteſt eſſe falſa. *If it be erroneous, Attrition is not ſufficient to effect a mans Salvation; he therefore that dies wittingly in that condition, voluntarily runs the moral hazzard of eternal damnation. For this opinion is neither very ancient, nor very common.* Nec valdè antiqua, nec multum communis. Neither was *Sanchez* over-confident of the certainty of it; ſince he ſayes, z *That the ſick perſon and the Confeſſor, who at the point of death ſhould be ſatisfied with Attrition with the Sacrament, were guilty of mortal ſin, by reaſon of the great hazzard of damnation wherein the Penitent ſhould be, if the opinion, affirming,* that Attrition is ſufficient with the Sacrament, *be not certainly true.* Of the ſame was *Comitolus*, when he ſayes, a *That it is not over ſafe, to believe, that attrition is ſufficient with the Sacrament.*

How is that, *ſayes the good Father, interrupting me at theſe words*, it ſeems then you read our Anthors? 'Tis very well done; but it were better that when you do read them, it were with ſome of us Do you not perceive,

x *Albe de Boiſic, part. 2. p. 50* y *De Pœnit. q. 90. ar. 4. diſp. 15. Sect. 4. n. 17.* z *Sum. l. 1. c. 9. n. 34.* a *Reſp. l. 1. q. 32. n. 7. 8.*

that,

that, because you have read them alone you conclude that those passages do somewhat prejudice those who now maintaine our doctrine of *attrition*, whereas we should have shewn you, that nothing addes more to their reputation. For what glory is it to our present Fathers, that they have, of a sudden, so generally sprea'd their opinion, that, Divines excepted, there's hardly any one but imagines, that what we now hold concerning attrition, was, from the begining, the absolute Creed of the faithfull. So that when you demonstrate by our very Fathers, that, not many yeares since, *this opinion was not certain*, what do you but attribute the honour of this establishment to our lateſt Authors?

Thus, our intimate Friend *Diana* thought he put an obligation upon us, by laying down the several degrees whereby it is come to this height. *b That heretofore, saith he, the ancient Schoolemen held that a man had no sooner committed a mortall sinne, but he stood in need of contrition, is true. But since, it hath been believed that a man is not obliged thereto, but onely on festivall dayes. Afterwards it was thought necessary only when the people stood in feare of some great calamity. That according to others, a man was obliged not to delay it long, when neere death. But that our Fathers* Hurtado *and* Vasquez, *have very excellently confuted all these opinions, and demonstrate, that a man is not obliged thereto, save when he cannot be absolved any other way, or at the point of death,* But to proceed to the miraculous progresse of this doctrine, I shall adde, that our Fathers, *c Fagundez*, *d Granados*, and *e Escobar*, in the *Practise of our Society*, have decided, *That contrition is not necessary even at the point of death, because*, say they, *if attrition with the Sacrment be not sufficient at the point of death, it would follow that attrition were not sufficient with the Sacrament.* And our learned *f Hurtado*, cited by *g Diana*, and by *h Escobar*, goes

b *P.* 5. *tr.* 13. c *Præc* 2. *t.* 2. *c.* 4. *n.* 13. d *P* 3. *Cont.* 7. *tr.* 3. *d.* 3. *Sect.* 4. *Num.* 17. e *Tr.* 7. *ex.* 4. *n.* 88. f *Defacr. d.* 6. g *Part.* 4. *tr.* 4. *Miscell. R.* 193. h *Tr.* 7. *ex.* 4. *n.* 91.

yet further; for he ſayes. *Is that remorſe which proceeds purely from a mans reflection on the temporall inconvenience following upon the ſinne he hath committed (as the loſſe of health, or mony) ſufficient or no? We muſt diſtinguiſh. If he look not on that evil or inconvenience as coming from the hand of God, the remorſe is not ſufficient; but if he believe that it does come from God, as in effect all evil,* as Diana ſayes, *except that of ſinne, comes from him, ſuch a remorſe is ſufficient. Eſcobar* ſayes the ſame thing in the *Practiſe of our Society.* Our Father *Franciſcus i Amicus* affirmes alſo the ſame thing.

This ſtartles me, Father *ſaid I.* For I ſee not any thing in this kind of *attrition* but what is naturall; and ſo a ſinner may become worthy abſolution, without any ſupernaturall grace; now there's not any one but knows this to be a hereſie condemned by the Council. I ſhould indeed have thought ſo, as well as you, *replyed he*; and yet there is a neceſſity it ſhould be otherwiſe. For our Fathers of the College of *Clermont*, have maintained in their *k Theſes. That attrition may be holy, and ſufficient for the Sacrament, though it be not ſupernatural.* And in thoſe of *Auguſt.* 1643. *that a purely natural attrition is ſufficient for the Sacrament, provided it be honeſt. Ad Sacramentum ſufficit attritio naturalis, modò honeſta.* There can no more be ſaid to this point; unleſs I ſhould add a conſequence eaſily drawn from theſe principles, which is; that contrition is of ſo little concernment as to the Sacrament, that, on the contrary it would prove prejudicial thereto, in that, taking away ſins of it ſelf, it would leave nothing for the Sacrament to do. This is affirmed by our Father *l Valentia*, that eminent *Jeſuit*; *Contrition is not requiſite at all in order to obtain the principal effect of the Sacrament, nay on the contrary, it is rather obſtructive: imò obſtat potiùs quo minùs effectus ſequatur.* There cannot any thing be ſaid more to the advantage of *Attrition*.

i *T. 8. Diſp. 3. Num. 13.* k *May. 23. Jun. 6. 1644. Col. 4. n. 1.*
l *Tom. 4. Diſp. 7. qu. 8. p. 4.*

I

I am of your mind, Father, *said I*, but give me leave to give you my thoughts of it, and discover to you what excesses this doctrine runs into, when you affirme that Attrition, wrought in a man by the meer fear of torment, is, with the Sacrament, sufficient to justifie sinners, does it not clearly follow, that people may expiate their sins all their life in that manner, and consequently be saved without ever having loved God in their lives? Durst your Fathers maintain this? I see well enough by what you say, *replyed the Father*, that you are not much skilled in the doctrine of our Fathers concerning the *love of God*. It is the last draught of their *Morality*, and that of the greatest consequence of any. You might have apprehended something of it by the passages I have cited touching *contrition*. But I shall furnish you with others, and therefore interrupt me not, for they are very considerable in the sequel.

Hear then *Escobar*, who cites the different opinions of our Authors upon this subject, in the *m exercise of the love of God, according to our Society*, upon this question; *When is a man obliged to have actually an affection for God?* Suarez says, *it is sufficient a man love him before he dies; not assigning any particular time.* Vasquez, *that it is sufficient even at the point of death.* Others, *when a man receives his baptisme.* Others, *when he is obliged to be contrite.* Others, *upon holy-dayes.* But *our Father* Castro Palato *disputes against all those opinions, and that justly*, merito. Hurtado de Mendoza *pretends that a man is obliged to do it once every year, and that we are very gently dealt withall, to be dispensed with, from doing it oftner. Our Father* Coninck *believes a man to be obliged once in three or four years.* Henriquez, *once in five years. But* Filiutius *affirmes it to be probable that in rigour, a man is not obliged every five years. When then? He refers it to the judgment of the wise.*

m *Tr.* 1. *ex.* 2. *n.* 21. *and tr.* 5. *ex.* 4. *n.* 8.

I took no notice of this *Drollery*, where the ſpirit of man does ſo inſolently ſport it, with the love of God. But, *continued he*; our Father *Anthony Sirmond*, who triumphs upon this ſubject in his admirable book of the *n deſence of virtue*, diſcourſes thus; *Saint* Thomas *ſaith, that a man is obliged to love God as ſoon as he is grown up to be maſter of his reaſon and diſcretion. But that's a little too ſoon.* Scotus, *every Sunday, upon what ground?* Others, *when a man is in ſome grievous temptation. True, in caſe there be no other way to avoid the temptation.* Sotus, *when a man receives ſome benefit from God. 'Tis good to be thankful.* Others, *at the point of death. That's ſome-what of the lateſt. I cannot be perſwaded it ought to be done at every reception of ſome ſacrament. For in that caſe,* Attrition *with* Confeſſion *is ſufficient, if it ſtand with a mans convenience.* Suarez ſayes, *that a man is obliged thereto at ſome certain time. But what? Of that he leaves you to be judge your ſelf, as not knowing what to ſay to it. Now what that Doctor knew not, I know not who does know.* And in fine, he concludes, that a man is not, in rigor, obliged to any thing but the obſervation of the other commandments without any affection towards God, or reſignation of our hearts to him, provided that we do not hate him. This is that he would prove throughout all his ſecond Treatiſe. You cannot but ſee it in every page, and among the reſt in the 16. 19. 24. 28. where he hath theſe words. *God, when he commands us to love him, is ſatisfied if we do but obey him in his other Commandments. If God had ſaid, I will deſtroy you, how obedient ſoever you may be to me, if you do not withall give me your hearts, were this a motive proportionable to the end which God might and ought to propoſe to himſelf? It is therefore ſaid, that we ſhall love God by doing his will; as if we had for him all the affection that could be, that is, as if the motive of charity enclined us thereto. If this really happen, 'tis ſo much the better; if not, we ſhall nevertheleſs, in rigor, ſtill obey the commandment*

n *Tr. 2. Sect. 1. pag. 12. 13. 14. &c.*

of

of Love, by doing the works thereof. So that, (do but obſerve the goodneſs of God) we are not ſo much commanded to love him, as not to hate him.

And thus have our Fathers diſengaged men from that irkſome obligation of loving God actually. And this doctrine is of ſo great importance, that our Fathers *Annat*, *Pintereau*, *le Moine*, and *A. Sirmond* himſelf, have very vigorouſly maintained it, when ſome made it very much their buſineſs to oppoſe it. I refer you to their Anſwers to the *Moral Theologie*, and particularly to that of Father *Pintereau* in the 2. *p.* of the *Abbot of Boiſie* pag. 53. you may judge of the conſequence of this Diſpenſation, according to the price which he ſayes it coſt, which is the bloud of JESUS CHRIST. There you will find the tranſcendency of this Doctrine. There you will find, that to be diſpenſed from the troubleſome obligation of loving God, is the priviledge of the *Evangelical* Law above the *Judaical*. *It was but reaſonable*, ſaith he, *that God in the Law of Grace of the New Teſtament, ſhould take away that troubleſome and difficult obligation, (which was in force under the Law of rigor) of exerciſing acts of perfect contrition in order to Juſtification; and that he ſhould inſtitute Sacraments, ſuch as, in its ſtead, might carry on a more eaſie diſpenſation. Otherwiſe, Chriſtians, who are the children, could not be reconciled unto, and received into the embraces of their Father, upon ſo eaſie termes, as the Jews, who were ſlaves, could obtain mercy from their Lord.*

O Father, *ſaid he*, there's no patience in the world but you are able to overcome, nor can a man poſſibly without horror hear the things you have entertained me with. They come not from me, *replyed the Father*. I know it very well, *ſaid I*. But I ſee not any averſion you have for them, nay, you are ſo far from deteſting the Authors of theſe Maximes, that you highly eſteem them. Do you not fear, leſt your compliance with them may make you a partaker of their guilt? Or can you be ignorant, that Saint *Paul* thinkes *worthy of death, not onely thoſe who are the Authors of evills, but alſo thoſe that conſent thereto*? Was

Was it not sufficient, that by your palliations you have permitted men to do many things which were forbidden, but you must further give them occasion to commit even those crimes, (which, by the easinesse and assurance of Absolution so freely by you proffered to them for the same, you could not excuse) by devesting, to that purpose, the Priests of all Power, and obliging them, rather like *slaves*, then *Judges*, to absolve the most inveterate sinners, without requiring the least love towards God, amendment of life, or expression of remorse, other then *Promises*, thousands of times broken, without doing any penance, but *what they themselves shall think fit to submit to*, and without enjoyning them to avoid the occasions of sinning, *if they receive the least inconvenience thereby*? But you are yet more extravagant, and the liberty you have taken, to unsettle the most sacred rules of Christian conduct, extends to an absolute over-turning of the law of God. You violate *the great Commandement on which hang all the Law and the Prophets*. You give Piety an assault in the very heart, you deprive it of that spirit whence it derives all vigour and life. You affirme the love of God not to be necessary to salvation; nay, your excesse is such, as to pretend that this dispensation from the love of God, is the advantage that the world derives from JESUS CHRIST. This certainly is the very height of impiety. The price of the blood of *Jesus Christ* shall be to procure us a dispensation from loving him. Before the *Incarnation*, men were obliged to love God, but since that *God hath so loved the world as to bestow on it his onely Sonne*, the world redeemed by him, shall be discharged from loving him. Strange Divinity of our dayes! That men should presume to take away that Anathema which Saint *Paul* pronounces against *those who love not the Lord* JESUS. That which Saint *John* sayes is clearely blown away; that *he, who loveth not, remaines in death*; nay, what is said by *Jesus Christ* himself, that, *he who loves him not, keepeth not his*

com-

commandements. Thus do they make thoſe worthy the enjoyments of God in Eternity, who never loved God in their lives. Behold the *Myſtery of iniquity* accompliſhed ! Open your eyes at length, Father, and if you have not been moved by the other extravagances of your Caſuiſts, let the extraordinarineſſe of thoſe laſt draw you out of them. 'Tis my hearty prayer for you, and all your Fathers, and withall, that God would be pleaſed, ſo to enlighten them that they may ſee how uncertain that light is, whereby they have been led into ſuch precipices, and fill thoſe with his love, who give men a diſpenſation from it.

After ſome further diſcourſe of this nature, I took leave of the Father. And I ſee no great likelihood of ever viſiting him again, but be not at all troubled at it; for if therebe any neceſſity, I ſhould entertain you further with their *Maximes*, I am ſo well read in their bookes, that I am able to acquaint you with as much of their *Morality*, and haply more of their *Politicks*, then he would have done himſelf. I am, &c.

Paris, Aug. 2. 1656.

To the Reverend Fathers of the Society of JESUS.

From the Author of the Letters to the PROVINCIAL.

LETTER XI.

ARGUMENT.

The Jesuits *netled by the precedent* Letters, *pretend to answer them, charging the* Author *with want of seriousness in things relating so much to Religion, and a breach of fraternal charity. The difference there is between laughing at Religion it self, and those that by their extravagant doctrins profane it. The practise of the* Fathers, Prophets, Saints, Christ *and* God *himself in such cases. The reason why most people will not, upon the first apprehensions, believe the doctrin of the* Jesuits *to be so destructive to Christian* Religion. *Four Rules whereby to judge, whether* Satyre *and* reprehension *proceed from the spirit of* Piety *and* Charity, *or from that of* impiety *and* exasperation. *How far the Author of the* Letters *hath observed them; and, by way of parallel, of what account they are among the* Jesuits *in all their Writings.*

REVEREND

REVEREND FATHERS,

I Have met with the *letters* which you ſcatter abroad in anſwer to thoſe I have written to one of my friends, a PROVINCIAL, upon occaſion of your *Morality*, wherein one of the principal points of your vindication, is, that I have not been ſerious enough, when I have treated of your *maximes*. And this you repeat over and over, in all your writings; and preſs ſo far, as to affirm, *I make ſport with holy things.*

This reproach, Fathers, as it is very much unexpected, ſo is it no leſs unjuſt. For where do you find me ſporting with *holy things*? You particularly inſtance in the Contract MOHATRA, and the ſtory of JOHN D'ALBA. But are thoſe the things which you call *holy?*

Do you look on the *Mohatra*, as a thing requiring ſo much veneration that it were blaſpemy not to ſpeak of it without reſpect? And for Father *Bauny*'s Lectures, concerning *Theft*, whereby *John d' Alba* was induced to commit it againſt your ſelves, are they ſo *ſacred*, that you have a priviledge to treat thoſe as Reprobates that laugh at them?

What, Fathers, muſt the frantick imaginations of your Authors be received for ſuch truths as wherein our Faith is concerned; and people cannot make ſport with the paſſages of *Eſcobar*, and the fantaſtick and diſchriſtian-like deciſions of your other Authors, but they muſt be charged with *ſcoffing at Religion*? Is it poſſible you ſhould preſume to repeat ſo often a thing ſo irrational? Or are you not afraid, when you blame me for cenſuring your extravagancies, to give me freſh occaſion to laugh at the reproach, and to return it upon your own heads, by ſhewing, that *I* have not taken occaſion to laugh at any thing but what is ridiculous in your books; and conſequently that when I make ſport with your *Morality*, I am ſo far from jeſting with holy things, as the doctrine of your

Caſuiſts

Caſuiſts is different from the holy precepts of the *Goſpel*.

There is certainly, Fathers, a vaſt difference between laughing at Religion, and laughing at thoſe that profane it, by their extravagant opinions. It were impiety to want a reſpect for the truths which the ſpirit of God hath revealed; but it were no leſs impiety to want a contempt for the falſities which the ſpirit of man oppoſes thereto.

For, Fathers, ſince you force me to engage in this diſcourſe; I beſeech you conſider, that, as Chriſtian verities require *love* and *reſpect*, ſo the errours contrary thereto deſerve only *ſcorn* and *deteſtation*. The reaſon whereof, is, that, as there are two things in the Truths of Religion, a divine *beauty*, that renders them amiable and inviting, and a ſacred *Majeſty*, which makes them dreadful and venerable; ſo are there likewiſe two things in Errours; *impiety*, rendring them horrid; and *impertinence*, making them ridiculous. And therefore as the *Saints* have ever, for truth, theſe two ſentiments of *love* and *fear*, and that their wiſdome is comprehended between Fear, the *beginning*, and Love, the *end* of it; ſo have they, for errour, theſe two ſentiments, of *deteſtation* and *contempt*, and their zeal is equally taken up to oppoſe, by force, the malice of the impious, and, with ſcoffing, to confute their folly and extravagance.

Flatter not your ſelves therefore Fathers, with any hope to make the world believe, that is a thing unbeſeeming a *Chriſtian* to treat errours with ſcorn, ſince it is an eaſie matter to ſatisfie thoſe that know not ſo much, that this kind of proceeding is very juſtifiable, that it is frequent among the *Fathers* of the Church, and is authoriſed by the *Scripture*, and the examples of the greateſt Saints, nay, by God himſelf.

For do we not find, that God at the ſame time both hates and ſcorns ſinners, nay, ſo far, that even at the hour of their death, a time when their condition is moſt ſad and deplorable, the divine wiſdome joyns laughter and ſcorn to that vengeance and indignation which

which ſhall turn them over into eternal puniſhment? *I will alſo laugh at your deſtruction, and mock when your fear cometh.* And the *Saints* actuated by the ſame ſpirit ſhall do the like, ſince that, according to *David*, when they ſee the deſtruction of the wicked, *they ſhall fear and laugh at it the ſame time*; Videbunt juſti, & timebunt, & ſuper eum ridebunt. And *Job* hath the like expreſſion, *the righteous man ſhall laugh them to ſcorn.*

But it is a thing very remarkable upon this occaſion, that, in the firſt words which God ſaid to man after his fall, we find a ſcoffing diſcourſe; and, according to the Fathers, a bitter Irony. For when *Adam* had broken the commandement, out of the hope which the Devil had put him into, of being made like unto God, it is apparent out of the Scripture, that God, for his puniſhment made him ſubject to death, & yet after he had brought him into that condition, as the reward of his ſin, he yet laughed at him in that poſture with theſe ſcoffing expreſſions. *Behold man is become like one of us.* Which is *a ſharp and biting Irony*, wherewith God *reproved him moſt bitterly*, according to Saint *Chryſoſtome* and his interpreters. *Adam*, ſayes *Rupertus*, *deſerved to be ſcoffed at, by that Irony, and this ironical expreſſion made him more fully ſenſible of his indiſcretion, then a ſerious one could have done.* And *Hugo de Sancto Victore*, having affirmed the ſame thing, adds, *that this irony was a juſt reward for his ſottiſh credulity, and that this kinde of* Satyre *is an act of juſtice, when he, on whom it is beſtowed, hath deſerved it.*

You ſee then, Fathers, that *deriſion* is ſometimes the fitteſt way, to reduce men out of their extravagances, and that is at that time an action of juſtice, becauſe as *Jeremy* ſaith, *the actions of thoſe who go aſtray, are worthy to be laughed at by reaſon of their vanity*: Vana ſunt & riſu digna. And it is ſo far from *impiety* to deride them, that it is an argument of divine *wiſdome*, according to Saint *Auguſtin*. *The wiſe laugh at the imprudent, becauſe they*

they are wiſe, not according to their own wiſdome, but the divine wiſdome which ſhall laugh at the death of the wicked.

In like manner the *Prophets*, filled with the ſpirit of God, have made uſe of theſe deriſions, as we ſee in the examples of *Daniel* and *Eliab*. In a word, the very diſcourſes of JESUS CHRIST himſelf are not without example thereof. And it is the obſervation of Saint *Auguſtine*, that when he would humble *Nicodemus*, who thought himſelf very well ſkilled in the law, *ſeeing him much lifted up with pride by his quality of Doctor among the Jews, he exerciſes and brings down his preſumption by the depth of his demands, and reduced him to an incapacity of anſwering. What, ſaid he to him, are you a Maſter in Iſrael, and ignorant of theſe things? Which is as much as if he had ſaid, Arrogant Prince, acknowledge that you know nothing.* And Saint *Chryſoſtome* and Saint *Cyril* affirm upon that paſſage, that he deſerved to be ſo derided.

You ſee then, Fathers, that if it ſhould happen at this day, that ſuch as pretend to be *maſters* among the *Chriſtians*, (as *Nicodemus* and the *Phariſees* were among the *Jews*,) be ignorant of the *principles* of Religion, and maintain, for inſtance, *that a man may be ſaved without ever loving God in all his life*, he did but follow the example of *Jeſus Chriſt*, that ſhould laugh at their ignorance, and their vanity.

I doubt not, Fathers, but theſe ſacred examples are ſufficient to convince you, that it is not a proceeding contrary to that of the Saints, to laugh at the errours and extravagances of men; otherwiſe you muſt quarrel with that of the greateſt Doctors of the Church, who have practiſed it. And among theſe may be numbred S. *Hierome*, in his letters, and in his writings againſt *Iovinian*, *Vigilantius* and the *Pelagians*, *Tertullian*, in his Apologetick againſt the ſtupidity of Idolaters: S *Auguſtin*, againſt the Religious men of *Africk*, whom he calls the *Hairy men*: Saint *Irenæus* againſt the *Gnoſticks*; Saint *Bernard*, and other Fathers of the Church, who having been

been imitators of the Apoſtles, are to be imitated by the faithfull in all times, ſince that they are propos'd, (let men ſay what they will) as a true modell for the Chriſtians even of theſe dayes.

And this made me the more confident I could not do amiſſe while I followed them. Which ſince I have ſufficiently ſhewn that I have done, I have no more to ſay to this point, but onely thoſe excellent words of *Tertullian*, which give an account of all my procedure. *What I have done is but as it were a triall of skill before a ſet combat. I have rather ſhewn you the wounds might be given you, then given you any: If there are ſome paſſages at which a man cannot well forbear laughing, it muſt be attributed to the ſubject treated of, inclining thereto. There are a many things which deſerve to be thus laughed at, and made ſport with, leſt we might be thought to attribute any weight thereto by oppoſing them ſeriouſly. There's nothing more ſuitable to Vanity then Deriſion, and it is a priviledge proper to Truth, to laugh, becauſe ſhe is cheerfull, and to ſcorn her enemies, becauſe ſhe is confident of Victory. Tis true, great care muſt be taken that the raillery be not flat and unworthy of Truth. But keeping cloſe to that, when a man can with prudence make uſe thereof, it is but his duty to do it.*

What think you, Fathers, is not this paſſage very pertinent to our ſubject? *What I have done is onely a tryall of skill before a combat.* I have been all this while onely in jeſt, and *have rather ſhewn you the wounds you might receive, then given you any.* I have ſimply laid down your paſſages, without making any reflection thereupon; *if there hath happened any occaſion of laughing, it is becauſe the ſubject was inclinable thereto.* For what is more likely to occaſion laughter, then to ſee a thing ſo grave as CHRISTIAN MORALITY fraught with ſuch fantaſtick imaginations, as yours are? For if, when mens expectations were ſo high concerning theſe maximes, that it was ſaid that JESUS CHRIST *himſelf had revealed*

revealed them to the Fathers of the Society, one finds there, *that a Prieſt, who had received money to ſay a maſſe, may take more from others, by transferring to them all the part and intereſt he had in the Sacrifice; That a Religious man is not excommunicable for quitting his habit, to go and dance, ſteal, or repair*, incognito, *to debauched places; and that a man ſatisfies the precept of hearing maſſe, by hearing four parts of a Maſſe at the ſame time, from ſeverall prieſts*; when, I ſay, a man meets with theſe deciſions, and others of the ſame mettall, it is impoſſible but that ſuch an eluſion of the expectation muſt needs cauſe laughter; for nothing more inclines thereto, then an incredible diſproportion between what a man looks for, and what he finds.

And indeed how could a man otherwiſe treat of the greateſt part of theſe matters, ſince that, according to *Tertullian*, to *ſpeak ſeriouſly of them were to countenance them?* What, muſt we bring in *Scripture* and *Tradition* to ſhew, that for a man to run his enemy through behind his back, or to do it in an ambuſh, is to kill him *treacherouſly*; and that to buy a Benefice, is to give mony as the *motive* of the reſignation thereof? There are therefore ſome things fit to be contemn'd, and *deſerve onely to be laughed at, and made ſport with*. In a word, what this Ancient Author ſayes, *that nothing is more ſuitable to Vanity then Deriſion*, and indeed the whole paſſage comes ſo ſuitably, and with ſo much conviction to our purpoſe, that it is no longer to be queſtioned, whether errours may be laugh'd at, without running into any *indecorum*. Nay, Fathers I ſhall affirm, they may be laughed at without any breach of *charity*, though that be one of the things you moſt reproach me with in your writings. For *charity does ſometimes oblige us to laugh at the errours of men, the rather to encline them to laugh thereat themſelves, and to ſhun them*, according to the words of Saint *Auguſtine*: *Hæc tu miſericorditer irride, ut eis ridenda & fugienda commendes.* The ſame charity does alſo many times oblige us to

to give them a repulſe with indignation, according to this ſaying of *Gregory Nazianzen*; *The ſpirit of mildneſs and charity hath its angry ſallies and emotions.* In a word, as Saint *Auguſtine* ſaith, *Who dares affirm that truth ought to remain weaponleſs to deal with falſhood, and that it is lawfull for the enemies of Religion to frighten the faithful with high words, and to divert them by pleaſant paſſages; but that the Catholicks ſhould not write but with a certain coldneſs of ſtyle ſuch as might lay the Readers aſleep?*

Is it not ſufficiently apparent hence, that according to this procedure we ſhould ſuffer the moſt extravagant and moſt pernicious errours to be brought into the Church, when it ſhall not be lawfull to ſlight and abuſe them, for fear of being charg'd with running into an *indecorum*; nor yet to confute them with violence, for fear of being tax'd with want of charity?

What, Fathers, you ſhall be allowed to affirm that *one may kill another to avoid an affront, or a box o'th' ear,* and it ſhall not be lawfull publickly to refute a common errour, of that importance? You are at liberty to hold, *that a Judge may, with a ſafe conſcience, detain what he had received for giving an unjuſt ſentence,* and others ſhall not have the ſame, to contradict you? You ſhall print with the priviledge and approbation of your Doctors, *that a man may be ſaved without ever loving God,* and would muzzle their mouthes who would defend that verity of our *Faith,* by telling them, that they are guilty of a breach of *fraternall charity,* for oppoſing you, and of *Chriſtian moderation,* for laughing at your *Maximes.* I fear me, Fathers, there are thoſe in the world, whom you could haply induce to believe ſuch a thing. If there be any ſo perſwaded, and that think I might commit a breach of the charity I owe you, by diſcrediting your *Morality,* I wiſh they had, with attention, examin'd whence that apprehenſion took its firſt riſe in them. For though they imagine it proceeds from their *zeal,* which

which could not, without scandall, see their neighbour accused, yet I would entreat them to consider, that it is not impossible it might come otherwise; nay, that it is probable it proceeds from that secret, and, many times, even to our selves, unknown *disgust*, which the unhappy leaven within us never fails to stir up against those that endeavour the reformation of manners. And to give them a rule whereby they may discover the true principle thereof, I would ask them whether, at the same time that it pitties them to see Religious men treated after this rate, they are not more troubled that Religious men should treat Truth as they have done. And if they are incensed not onely against the LETTERS, but also against the MAXIMES cited therein, I shall acknowledge that their resentment may haply proceed from some zeal, but not well illuminated; and then the passage here produc'd will sufficiently enlighten them. But if their violence be against the reprehensions, and not against the things reprehended, your Reverences must pardon me, if I cannot avoid telling them, that they are most grosly abused, and that their zeal is very blind.

'Tis certainly a strange *zeal* that is incensed against those that discover publick enormities, and not against those that commit them! What new kind of *charity* is this that's offended, to see manifest errours baffled, meerly by bringing them on the stage; and is not mov'd to see *Morality* turn'd upside down by those errours? If these Persons were in danger to be assassinated, would they be offended with any one that should acquaint them with the ambush laid for them, and, instead of turning out of their way to avoid it, would sit down and bemone the want of charity in those that discovered the wicked design of those assassins? Are they angry when they are forbidden to eat such a meat, because it is poysoned, or to go into a City when the plague is in it?

Whence comes it then that they find this want of charity,

charity, when a man diſcovers Maximes prejudiciall to *Religion*; and on the contrary, think it a great defect of charity not to diſcover things prejudiciall to their health and lives; but that the tenderneſs they have for their lives, makes them take kindly whatever contributes to the preſervation thereof; and the indifference they have for *Truth*, makes them not onely avoid having any part in her vindication, but alſo not a little troubled when they ſee others endeavouring the deſtruction of *Falſhood?*

Let them then, as in the ſight of God, conſider, how ſhamefull and pernicious the *Morality*, which your *Caſuiſts* ſcatter through all parts, is to the *Church*; how ſcandalous and illimitable the liberty you introduce into Manners, is; with what a violent and obſtinate confidence you maintain them. And if they think it not time to arm againſt ſuch diſorders, their blindneſſe is as much to be deplor'd as yours, ſince that both you and they have equal cauſe to fear this ſaying of S. *Auguſtine*, upon that of JESUS CHRIST in the Goſpel; *Wo unto the blind that lead; wo unto the blind that are led: væ cæcis ducentibus, væ cæcis ſequentibus.*

But to the end you may have no occaſion to put theſe impreſſions into others, nor to take them your ſelves, I will acquaint you Fathers, (and I bluſh that you engage me to acquaint you with what I ſhould have learn'd from you) with the marks which the Fathers of the Church have left us, whereby to diſcern, whether reprehenſions proceed from a ſpirit of *piety* and *charity*, or from a ſpirit of *impiety* and *exaſperation*.

The firſt of theſe rules, is, that the ſpirit of piety enclines a man to ſpeak alwayes with *truth* and *ſincerity*; whereas envy and exaſperation ſpare neither *lyes* nor *calumnies: ſplendentia & vehementia, ſed rebus veris*, ſayes Saint *Auguſtine*. Whoever makes uſe of lying, acts by the ſpirit of *Satan*. There's no *direction of the intention* can rectifie calumny; and were it to convert the whole earth, it were not lawfull to traduce

traduce the innocent; becauſe we muſt not commit the leaſt evil to promote the greateſt good; and that *the truth of God doth not ſtand in need of our lying*, as the Scripture ſaith. It *is the duty of the champions of Truth*, ſaith Saint *Hilary*, *not to advance any thing but what is true*. Accordingly, Fathers, I may ſay, as in the preſence of God, that there is nothing I deteſt more then to do Truth the leaſt violence imaginable; and that I have ever been extremely carefull, not onely, not to falſifie (that were horrid) but even not to alter or diſtort, in the leaſt, the ſenſe of any paſſage. So that if I durſt preſume upon this occaſion to make uſe of the words of the ſame Saint *Hilary*, I might ſafely ſay with him: *If we advance things that are untrue, let our diſcourſes be reputed infamous; but if we plainly ſhew that what we do produce is publick and manifeſt, it is no breach of moderation, and Apoſtolicall Liberty to reprove them.*

But, Fathers, it is not enough not to produce any but true things, but we muſt alſo not produce all that are ſuch, becauſe there ought to be alledged onely thoſe things that are requiſite to diſcover, and not thoſe which can onely hurt without any advantage. And ſo, as the firſt rule is to ſpeak with *truth*; the ſecond is to ſpeak with *diſcretion*. *Wicked men*, ſaith Saint *Auguſtine*, *perſecuting the good, are hurried away with the blind paſſion that animates them; whereas the good proſecute the wicked with a prudent diſcretion, as Chirurgians conſider where they cut, whereas murderers care not where they ſtrike*. You know, Fathers, that, of the Maximes of your Authors, I have not cited thoſe that might have troubled you moſt, though I might have done it without any breach of *diſcretion*, as well as a many learned Catholicks, that have done it heretofore. All thoſe who have read your Authors know as well as your ſelves how ſparing I have been to you as to that; beſides that, I have not ſaid ought relating to any one in particular; and indeed, ſhould be much

troubled,

troubled, had I diſcovered any ſecret and perſonall miſcarriage, what pregnant proof ſoever I might have of it. For I know it to be the character of envy and animoſity, and that a man ſhould never do it, unleſſe there be ſome extraordinary neceſſity for it; as to the benefit of the Church. It is therefore evident that I have not any wayes been wanting as to modeſty, in what I have been forc'd to ſay concerning the Maximes of your Morality; and that there is much more reaſon you ſhould acknowledge my reſervedneſs, then complain of my indiſcretion.

The third rule, Fathers, is, that when a man is oblig'd to fall into ſomething of *ſatyre*, the ſpirit of *piety* inclines him to direct his wit againſt errours, not againſt holy things; whereas the ſpirit of Sycophancy, impiety, and hereſie, makes ſport with what is moſt ſacred. I have already vindicated my ſelf as to this point. And certainly a man, ſpeaking onely of the opinions I have cited out of your Authors, is far enough from being ſubject to that vice.

In a word, to ſhorten theſe rules, I ſhall onely trouble you with one more, which is the principle and end of all the reſt. And that is, that the ſpirit of *Charity* inclines a man to make hearty wiſhes for their ſalvation, againſt whom he ſpeaks; and, when he directs his reproches to men, at the ſame time to addreſſe his prayers to God. *A man ſhould alwayes*, with Saint *Auguſtine*, *preſerve charity in his heart, even when he is oblig'd to do outwardly things that, to men, ſeem very harſh, and to ſmite them with a rough, but obliging ſeverity, their advantage being to be preferr'd before their ſatisfaction.* I am perſwaded, Fathers, that my LETTERS contain not any thing, whence it might be inferr'd that I have not had that deſire for you, and conſequently, that Charity obliges you to believe that I really had it, when you can find nothing in them to the contrary. It is therefore evident that you cannot make it appear I have offended either againſt this

this rule, or indeed againſt any one of thoſe that *charity* obligeth us to obſerve; and therefore you had no reaſon to aver that I had made a breach thereof in what I have done.

But Fathers, ſince you will needs have it, be pleaſed, in few words to obſerve a carriage offending againſt all theſe rules, and that hath the right mark of Sycophancy, envy and uncharitableneſſe; I will give you inſtances thereof. And (that they may be ſuch as are well known to you,) I ſhall take them out of your own writings.

To begin then with the unworthy manner wherein your Authors ſpeak of things ſacred, whether it be in their *rallieries*, their *Gallanteries*, or their *ſerious* and *grave* diſcourſes, do you think that ſo many ridiculous ſtories of your Father *Binet*, in his *conſolation of the ſick*, are any way pertinent to the deſign he had taken, Chriſtianly to comfort thoſe whom God afflicts? Will you affirm, that that profane and ſuperficiall way wherein your Father *le Moine* hath treated of piety in his *Eaſie Devotion*, is more likely to beget reſpect then contempt, for the Idea he would forme of *Chriſtian vertue*? His whole book of *Morall Repreſentation*, does it breath any thing elſe, as well in the proſe as verſe, but a ſpirit full of vanity, and the fooleries of the world? Is that a piece beſeeming a Prieſt, that ode, of the ſeventh book, entituled *The elogie of chaſtity, where it is ſhewn, that all handſome things are red, or ſubject to be red.* This he writ to comfort a certain Lady whom he calls *Delphina*, upon her frequent bluſhing. In every ſtanza he takes occaſion to ſay, that ſome of thoſe things that are moſt eſteemed, are red, as *Roſes*, *Pomegranates*, *the mouth*, *the tongue*; and among theſe Galanteries infamous in a religious man, does he inſolently preſume to bring in thoſe bleſſed ſpirits which are alwayes in the preſence of God, and whereof Chriſtians ought not to ſpeak but with veneration.

The

The Cherubims above the skies,
Of head and feathers onely fram'd,
Who by Gods ſpirit are inflam'd,
Inlightned by his radiant eyes,
Theſe glorious flying faces ſpread
A beauty ever glowing red.
Or with their own or with Gods fire;
And mid'ſt theſe mutuall fervours they
Move their wings gently to allay
And fan the ardor they acquire:
But redneſſe is in thee diſplay'd,
Delphina, with far greater grace,
For honour dwells upon thy face,
In purple like a King array'd, &c.

What think you of it, Fathers? This preference of the redneſſe of *Delphina* before the ardor of thoſe ſpirits, who have no other then that of charity, and the compariſon of a *fanne* to thoſe myſterious *wings*, do you think them very Chriſtian-like in a mouth that conſecrates the adorable body of JESUS CHRIST? I know he ſaid it onely to ſeem a Gallant, and in a merry humour, but this is that which is called *jeſting with holy things*. And is it not true, that if he had juſtice done him, he ſhould not eſcape a cenſure, though, to clear himſelf, he alledged that reaſon, which is not it ſelf-leſſe cenſurable, produced by him in the firſt book; *That the Colledge of* Sorbonne *hath no juriſdiction over* Parnaſſus, *and that the errours of that Countrey are not ſubject to cenſures, or the Inquiſition*; as if a man were forbidden to be a *Blaſphemer* and an Athieſt, onely in *Proſe*.

Nor would this other paſſage of the Preface before the ſame book ſtand him in much more ſtead; *That the water of the river, on whoſe banks he had written his verſes had ſuch a faculty to make Poets, that though it were conſecrated and made holy water, yet were it not able to chaſe away the Damon of Poeſie.* Nor yet that of your

Father *Garassus* in his *Summary of the principall verities of Religion*, pag. 649. where he joynes *blasphemy* and *heresie* together; speaking of the sacred mysterie of the Incarnation in this manner; *The humane Personality hath been as it were graffed, or set on horse-back upon the personality of the Word.* Nor this other passage, to omit a many others, of the same Author, *pag.* 510. where he sayes upon occasion of the name of *Jesus* commonly figured thus, * *That some have taken away the Cross, and take the characters alone in this manner* IHS, *which is a* JESUS *dismounted and despoiled.*

* + IHS

Thus do you unworthily treat of the verities of Religion, contrary to the inviolable rule whereby we are oblig'd not to speak of them but with reverence. But you no lesse break that which obliges us not to speak but with truth and discretion. What is more obvious in your writings then *Calumny*? Does your Father *Brisacier* speak truly and sincerely, when he sayes, *a That the Nuns of* Port-royall *pray not to the Saints, and that they have no images in their Church*, when all *Paris* can witness the contrary? And how implacable is he to the innocence of those Religious Women, who live so virtuously and austerely, when he calls them, *Impenitent Virgins, asacramentaries, incommunicants, foolish virgins, fantastick, Gypsies, forlorn creatures, and what you please*; and traduces them with so many other calumnies, which could do no lesse then deserve the censure of the late Arch-bishop of *Paris*. Does he discreetly, when he calumniates Priests of unblameable lives, so far as to affirm 1. p. *page* 22. *b That they practice Novelties in Confession, to insnare handsome and innocent women, and that it were an horrour to him to relate the abominable crimes they commit?* Is it not an unsupportable temerity to advance such horrid impostures, not onely without proof, but without the least pretence or probability? I shall dilate no fur-

a 4. *Part.* p. 24. & 15. b 1. p. *pag.* 22.

their

ther as to this point, and refer the larger diſcourſe I intend you of it to another time: for I have ſomewhat to ſay to this ſubject, and what I have ſaid is enough to let you ſee, how far you offend againſt *Truth* and *Diſcretion* together.

But it will haply be ſaid that you break not the laſt rule which obliges a man to wiſh their ſalvation whom he ſpeaks againſt, and that none can accuſe you as to that, without ſearching into the ſecret of your hearts, which are known onely to God himſelf. And yet, how ſtrange ſoever it might ſeem, there is ſomething to prove you guilty, even of that. For though your uncharitableneſſe towards your Adverſaries hath been ſo great, as to wiſh their eternall deſtruction; yet ſuch hath been withall your blindneſſe, that you have diſcovered ſo abominable a wiſh. Nay, ſo far have you been from having any ſecret deſires of their ſalvation, that you have publickly prayed for their damnation; and after you had betray'd that impious wiſh, in the City of *Caen*, to the ſcandall of the whole Church, you have not bluſh'd afterwards to maintain at *Paris*, even in your printed books, ſo diabolicall an action. To raile and ſpeak unworthily of what is moſt ſacred; to traduce Virgins and Prieſts falſly and ſcandalouſly; and after all, to wiſh and pray for their damnation, are certainly ſuch exceſſes againſt Piety, as cannot admit any thing beyond them. I know not, Fathers, how you can avoid confuſion, and how it ſhould come into your thoughts to charge me with want of charity, who in all I have ſaid, have been ſtrictly guided by Truth and Modeſty, without making reflections on the horrid breaches of charity, which you your ſelves are guilty of, by ſuch deplorable extremities.

To conclude then, Fathers, with another reproach you faſten on me, *viz.* that, of the great number I produce of your *Maximes*, there are ſome that you had been charg'd with before, whence you take

occaſion to be troubled, that *I repeat ſome things that had been already ſaid.* I make this anſwer to it, that, in regard you had made no advantage of what had been ſaid to you before, I have purpoſely minded you of it again. For what benefit hath enſued after that ſo many learned Doctors, nay, the whole Univerſity, have by ſo many books reprov'd you for theſe things? What have your Fathers, *Annat*, *Cauſin*, *Pintereau*, and *le Moine* done in the Anſwers they have made thereto, but load thoſe with calumnies who had given you ſuch good counſel? Have you ſuppreſſed the books wherein thoſe wicked Maximes were taught? Have you ſilenced the Authors? Are you ever the more circumſpect? And is it not ſince that time that *Eſcobar* hath been ſo often printed in *France* and the *Low-Countreys*, and that your Fathers, *Cellot*, *Bagot*, *Bauny*, *Amicus*, *le Moine* and others, make it their buſineſſe, more then ever, to publiſh daily the ſame things; nay, others tending more to Libertiniſme then any before?

Be not therefore ſo much troubled, Fathers, either that I have reproached you with the Maximes you have not quitted, or that I charge you with new ones; or laſtly, that I have laugh'd at all. You need do no more then conſider them well, to find therein your own confuſion and my vindication. Who can without laughter reflect on Father *Bauny*'s deciſion, for him that *ſets a mans barn on fire*; that of Father *Cellot* concerning *reſtitution*; *Sanchez*'s his regulation, in favour of *Fortune-tellers*: the manner how *Hurtado* makes a man avoid the ſin of *Duelling*, by walking in a field, and there expecting another; Father *Bauny*'s Complements, to avoid *Uſury*; the way to avoid *Simony* by a *ſhift* of the intention, and that of avoiding *lying*, by ſpeaking one while aloud, another, low, and ſuch like opinions of the graveſt among your Doctors? Needs there any thing further for my juſtification, and *is there ought more ſuitable to vanity then Deriſion*, as *Tertullian ſaith?* But, Fathers, the corruption of manners introduced

duced by your Maximes deſerves another manner of conſideration, and we may well make this queſtion with the ſame *Tertullian: Ought we to laught at their folly or bemoane their blindneſſe? Rideam Vanitatem, an exprobrem cæcitatem?* I conceive, Fathers, a man is at liberty either to laugh at, or lament it: *Hæc tolerabiliùs vel ridentur vel flentur*, ſaith S. *Auguſtine*. Acknowledge then that *there is a time to laugh, and a time to weep*, as the Scripture ſaith. For my part, Fathers, it is my wiſh, that I find not theſe words of the *Proverbs* verified in you; *viz.* That *if a wiſe man contend with a fooliſh man, whether he be angry or laugh, there is no reſt.*

Reverend Fathers,

At the cloſure of this Letter came to my hands a piece publiſhed by you, wherein you charge me with impoſture *in relation to* ſix *of your* Maxi.mes *cited by me, as alſo with a correſpondence with* Hereticks. *I hope you will find a ſatisfactory anſwer thereto, and that within a ſhort time; after which, I preſume you will not be over earneſt in continuing that kind of accuſation.*

To the ſame.

LETTER XII.

ARGUMENT.

The liberality of the Jeſuits *in opprobrious ſpeeches towards their Adverſaries. The opinion of* Valquez *concerning* Alms *reexamined, and the former citations confirm'd, to the utter bane of all charity. How his doctrine agrees with* Cajetan's, *S.* Thomas, *S.* Auguſtine *and others. How the* Jeſuits *ſatisfie both the* Goſpel *and* Simoniſts *at the ſame time. The doctrine of* Valentia, Tannerus, Sanchez, Eſcobar *and others upon the ſubject of* Simony. *To give money for a Benefice, is ſo far from being Simony, that, with the right direction of the* intention, *it is not ſo much as* ſin: *a very late deciſion.* Gehazi, *and* Simon Magus, *clear'd, according to the doctrine of the* Jeſuits, *from all imputation of* Simony. *An inſtance of Jeſuitical* Non ſimony *among themſelves, in matter of mutuall ſuffrages. The doctrine of* Leſſius *concerning* Bankrupts, *reexamined, and the caſe peremptorily decided by the* Author *of the* Letters.

REVERENT FATHERS,

I Was ready to write ſomething by way of anſwer to the reproches you have darted at me, for this good ſpace,

ſpace, in your writings, wherein you call me *Reprobate, Sycophant, Ignorant, the Fool in the Play, Impoſtor, Calumniator, Cheat, Heretick, Calviniſt diſguis'd, Diſciple of Du-Moulin, a man poſſeſſed with a Legion of Devils*, and what you pleaſe your ſelves. I was alſo deſirous the world ſhould underſtand why you treat me after this rate; for I ſhould be much troudled any ſuch thing were believ'd of me, and ſo was reſolv'd to call you to account for your Calumnies and impoſtures, when there come to my hands your anſwers, wherein you charge me with the ſame. This hath oblig'd me to change my reſolution, yet not ſo, but that I ſhal ſtill continue it in ſome ſort, ſince that my hope is, in vindicating my ſelf, to convince you of more true impoſtures then you have imputed falſe to me. Certainly, Fathers, you are more to be ſuſpected then I am. For 'tis not likely that being alone, as I am, without force, or any humane aſſiſtance, againſt ſo great a body, and being not back'd by any thing but truth and ſincerity, I ſhould put all at ſtake, by expoſing my ſelf to be charg'd with impoſtures. It is too too eaſie to diſcover falſities in queſtions of *fact*; ſuch as theſe are. I ſhould not, were I faulty, want accuſers, nor they, juſtice.

But with you, Fathers, the caſe is much otherwiſe; for you may ſay againſt me, what you pleaſe, and yet I have not any to make my complaint to. This difference of our conditions muſt needs oblige me to a great caution, though other conſiderations ſhould not induce me thereto. However you treat me as an eminent *impoſtor*; and ſo you force me to reply; and yet you know that cannot be done, without expoſing afreſh, and diſcovering more fully the ſeverall heads of your *Morality*; which puts me into ſome doubt, whether you are ſo great Polititians, as you would ſeem. The war is remov'd into your Quarters, and carry'd on at your charge: and though you have endeavoured ſo to peſter the queſtions with *Schoole* terms, that the anſwers

thereto, being long, obſcure and intricate, might prove tedious and diſtaſtefull, yet will you not haply have your deſires; for I ſhall make it my main buſineſſe to avoid importunity as much as may be in this kind of writing. Your Maximes muſt ſtill have ſomething of diverſion in them, wherewith the world is extremely taken. All I deſire, is, that you would remember that you your ſelves engage me into this diſcovery, and let the world ſee who ſhall get the better.

The firſt of your impoſtures is upon *Vaſquez's opinion concerning Almes.* Give me leave to cleare it up, ſo to rid our diſputes of all obſcurity. Tis a thing generally known, that according to the ſpirit of the *Church*, there are two precepts concerning almes, *one, for a man to give of his ſuperfluity in the ordinary neceſſities of the poore; the other, to give ſomething even out of what is neceſſary, according to his condition, in their extraordinary neceſſities.* This is affirm'd by *Cajetan* after Saint *Thomas*; ſo that to diſcover the ſpirit of *Veſquez* concerning almes, we are to conſider how he hath regulated, as well what a man ought to give out of his *ſuperfluity*, as what he ſhould give out of that which is *neceſſary.*

That out of *ſuperfluity* which is the ordinary relief of the poor, is abſolutely taken away by this one c maxime cited by me in my d LETTERS, *What ever men lay up out of a deſign to raiſe their own Fortunes, and that of their Relations, is not called ſuperfluous. For which reaſon it will be hard to find any among thoſe that are worldly minded, that have ought ſuperfluous; no not even among Kings.* You ſee, Fathers, that by this definition, thoſe who are any way *ambitious*, will never have any thing *ſuperfluous*; and conſequently that in regard of the greateſt part of men, almes is clearly taken away. But though it ſhould happen, that a man had any thing ſuperfluous, yet were he exempted from all charity in the extraordinary neceſſities of the poore, according to

c *De Eleemoſ. c. 4. n. 14.* d *LETT. VI.*

Vaſquez;

Vaſquez; who is of a contrary opinion to thoſe who would oblige the rich thereto. Take his own words, e *Corduba*, ſaith he, *holds, that when a man hath any thing ſuperfluous, he is obliged to part with ſomewhat out of it, to thoſe, who are only in ordinary neceſſity, at leaſt ſome part of it, ſo to fulfil the precept in ſome thing*; BUT I AM NOT OF THAT OPINION: SED HOC NON PLACET. FOR WE HAVE DEMONSTRATED THE CONTRARY againſt *Cajetan & Navarrus*. Thus, Fathers, is the obligation concerning Alms abſolutely taken away, according to the pleaſure of *Vaſquez*.

For that out of the *neceſſary*; which a man is obliged to do in urgent and extraordinary neceſsities; you ſhall ſee, by the conditions he aſsigns to ground this obligation upon, that the richeſt in *Paris* cannot be thereby engaged, not ſo much as once, in their lives. I ſhall produce but two. One is, THAT A MAN KNOW, *that the poor man will not be relieved by any other*: f *Hæc intelligo & cætera omnia, quando ſcio nullum alium opem laturum.* What ſay you, Fathers; can it often happen, that in *Paris*, where there are ſo many charitable people, a man ſhould *know*, that the poor man that addreſſes himſelf to us, will find no other that ſhall relieve him? And yet, if a man have not this knowledge, he may ſend him away without relief, according to *Vaſquez*. The other is, that the neceſsity of the poor be ſuch, g *that he ſtand in fear of ſome mortal accident*; *or loſs of his reputation*, which happens very ſeldome. But that which much more argues the rarity of it, is, that he ſayes, h That the poor man, who is in ſuch a condition, as wherein there is an obligation to relieve him, *may with a ſafe conſcience ſteal from the rich man*. This certainly muſt needs be extraordinary, unleſs he will have it to be ordinarily lawful to ſteal. So that after he had abſolutely made the obligation of giving alms out of what is *ſuperfluous*, the greateſt ſpring of charity, of no effect;

e *cap.* 1. *n.* 32. f c. 1. *n.* 28. g *n.* 24. & 26. h *num.* 45.

he obliges not the rich to relieve the poor out of that which is *necessary*, but when he allows the poor to *steal* from the rich. This is the doctrine of *Vasquez*, to which, for edification sake, you refer the readers.

I now come to your own impostures. You in the beginning speak much of the obligation which *Vasquez* imposes on *Clergy men* to be charitable. I said nothing as to that point, but shall when you please. That therefore relates not to the present controversie. For the *Laics* with whom only we have to do here, you would fain make men believe, that *Vasquez* speaks in the passage by me cited, according to the opinion of *Cajetan*, not his own. But as there is nothing more false, and that you have not affirmed it clearly, I shall think, (for your reputation,) that it was not your intention, to affirm it.

Then you highly quarrel, that, after I had cited this maxime of *Vasquez*, *It will be hard to find among those that are worldly minded, no, not among Kings any that have ought superfluous*, I thence conclude, *that rich men are hardly to give alms out of their superfluity*. But what do you mean, Fathers? If it be true that the rich never almost have any thing superfluous, does it not follow that they shall never almost stand obliged to give alms, out of their superfluity? I should put it into an argument in form, if *Diana*, (who hath such an esteem for *Vasquez* that he calls him the *Phœnix of wits*,) had not from the same principle, drawn the same consequence. For having cited this maxime of *Vasquez* he concludes from it; *That, in the question, whether rich men are obliged to give alms out of their superfluity, though the opinion that obliges them thereto be true, yet it would seldome or never happen that it should be obligatory in point of practise*. I have only pursued that discourse word for word. What then is your meaning, Fathers? *Diana* citing the opinions of *Vasquez* with a certain applause, finding them probable, and *extreamly convenient for the rich*, as he sayes in the same place,

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is neither detractor, nor falſifier, and you do not complain that he impoſes any thing upon him; whereas I, repreſenting the ſame ſentiments of *Vaſquez*, but without treating him with the elogy of *Phœnix*, am an impoſtor, a counterfeit, and a corrupter of his maximes. Certainly, Fathers, you ſhould be in a little fear, leſt the difference of your carriage towards thoſe who differ not in the citation, but only in the eſteem they have for your doctrin, diſcover the bottome of your hearts, and give men occaſion to judge that your main deſign is to keep up the credit and reputation of your Society; ſince that, while your *accommodating Theologie* paſſes for a wiſe complyance, you do not diſclaim thoſe that publiſh it, nay, on the contrary you celebrate them as contributing to the deſign.

But when it is repreſented as a pernicious degeneration of principles, then does the ſame intereſt of your Society engage you to diſclaim thoſe maximes which do you prejudice in the world; and ſo you either acknowledge or renounce them, not according to the truth, which is ever the ſame and unchangeable, but according to the alterations of times, according to the ſaying of that antient, *Omnia pro tempore, nihil pro veritate.* Take heed, Fathers, what you do; and (that you may not charge me, with having drawn from the principle of *Vaſquez*, any conſequence he ſhould have diſclaimed,) know that he hath drawn it, himſelf, h *A man is hardly obliged to give alms, when he is obliged to give it only out of his ſuperfluity, according to the opinion of Cajetan,* AND ACCORDING TO MY OWN, *& ſecundum noſtram.* Confeſs now, Fathers, even from the teſtimony of *Vaſquez* himſelf, that I have exactly followed his ſentiment; and then conſider with what conſcience you durſt affirm, that if a man would ſift the buſineſs well, he ſhould, not without amazement, find, that *Vaſquez* in that place, teaches abſolutely the contrary.

h 1. 2. n. 25.

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But above all, you make a great account of what you ſay; that *Vaſquez* hath, in requital, obliged the rich to give alms *out of their neceſſary*. But you have forgotten to alledge the many conditions requiſite to form this obligation; and you ſay, in general, that he obliges the rich to give away even what is *neceſſary* for their condition. This is to be too charitable, Fathers, the rule of the Goſpel is not ſo ſtrict, that were another errour, which *Vaſquez* is very far from. To diſguiſe his remiſneſs, you attribute to him an exceſs of Severity, which would make him the more blameable, and conſequently you loſe the credit of citing him faithfully. But he deſerves not that reproach, after he had maintained, as he hath done, that the rich are not obliged, either out of juſtice or charity, to give of their *ſuperfluity*, much leſs out of their *neceſſary*, in all the ordinary exigences of the poor, and that they are not obliged to give out of the *neceſſary*, but upon occaſions ſuch as ſeldome or never happen.

This is all you lay to my charge, ſo that I have now no more to do but to make it appear, how falſe that pretence of yours is, that *Vaſquez* is more ſevere then *Cajetan*. And this is not hard to do, ſince that that Cardinal teaches, *That a man is in point of juſtice, obliged to give alms out of his ſuperfluity even in the ordinary neceſſities of the poor; becauſe, according to the holy Fathers, the rich are only ſtewards as to what they have ſuperfluous; having only the liberty to beſtow it on whom they pleaſe, of thoſe that are in want.* So that whereas *Diana* ſayes of the maximes of *Vaſquez*, that *they are extreamly convenient, and very acceptable to the rich, and their Confeſſours*; *this Cardinal*, who hath no ſuch comfort to give them, declares, i *That there needs no more be ſaid to the rich, then theſe words of* JESUS CHRIST; *that it is eaſier for a Camel to paſs through the eye of a needle, then for a rich man to enter into the Kingdome of Heaven; and to their Confeſſours, then, this ſaying of the ſame Saviour,*

i *de Eleem. c. 6.*

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if the blind lead the blind, both fall into the ditch. So indiſpenſable did he think this obligation! And indeed it is no more then what the Fathers and all the Saints have eſtabliſhed as an unqueſtionable Truth. *There are two caſes,* ſaith Saint k *Thomas, wherein a man is obliged to give alms, in point of juſtice,* ex debito legali; *one, when the poor are in danger, the other when we have what is ſuperfluous.* And, l *The third tenths which the Jews were obliged to eat with the poor, have augmented under the new law; becauſe it is the pleaſure of* JESUS CHRIST *that we ſhould beſtow on the poor, not only a tenth part, but whatever we have that is ſuperfluous.* And yet *Vaſquez* is not pleaſed they ſhould have ſo much as one part, ſo great complyance hath he for the rich, ſo much cruelty for the poor, and ſo oppoſite is he to thoſe ſentiments of charity, which makes the truth of thoſe words of Saint *Gregory*, very harſh indeed to the rich of this world, to be ſubmitted unto and embraced; *When we give the poor what is neceſſary for them, we do not ſo much give them what is ours, as reſtore them what is theirs; and it is a duty in point of juſtice, rather then a work of mercy.*

Thus do the *Saints* perſwade the *rich* to divide with the *poor* the goods of the *earth*, if they would enjoy with them thoſe of *heaven*. And where you make it your buſineſs to encourage men into ambition, (whereby they have not any thing ſuperfluous) and covetouſneſs, which denies to give though they had; the Saints, on the contrary, have made it theirs, to engage men to give away that which is ſuperfluous, and to perſwade them that they ſhall have much if they meaſure it (not by avarice, that knows no limits, but) by Piety which is ingenious in finding out wayes to deprive it ſelf, that ſo it may have the more to diſpoſe of in the works of charity. *We have much of that which is ſuperfluous,* ſaith S. *Auguſtine, if we reſerve only that which is neceſſary. But if we ſeek after vain things, nothing will*

k 2. 2. *q.* 118. *a.* 4. l *q.* 87. *a.* 1.

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be enough for us. Seek Brethren, after that which is ſufficient for the work of God, that is, for nature, *and not to ſatisfie your own covetouſneſs,* which is the work of the Devil. *And remember, that the* ſuperfluity *of the rich, is that, which is* neceſſary *to the poor.*

I ſhould be glad, Fathers, that what I now ſay, might ſerve, not only to juſtify me, (that were no great matter,) but alſo to make you ſenſible of, and abhor what is corrupt, in the maximes of your *Caſuiſts*; that ſo we may be ſincerely united in the holy precepts of the Goſpel; according to which, we all ought to be judged.

For the ſecond point, concerning *Simony*; before I come to anſwer the reproaches you caſt at me; I ſhall clear up your doctrin upon this ſubject. Being ſomewhat at a loſs what to do, between the Canons of the Church, which impoſe extraordinary puniſhments on *Simoniſts*, and the avarice of ſo many perſons as drive that infamous trade, you have been guided by your ordinary method, which is, to allow men what they deſire, and to give God words and apparences. For what can Simoniſts deſire more, then to have money for the Benefices they have to diſpoſe? And this is that which you have exempted from Simony. But becauſe the name of *Simony* muſt not be loſt, and that there muſt be ſome ſubject to which it ſhould ſtick, you have choſen for that an imaginary *Idea*, which never comes into the heads of the Simoniſts, and which ſhould be of no advantage to them, which is, to eſteem the money conſidered in it ſelf as much as the ſpiritual good conſider in it ſelf. For who would ever make it his buſineſs to compare things ſo diſproportionate & heterogeneous? And yet, provided a man do not make this metaphyſical compariſon, he may beſtow his benefice on another, and receive money for it, without Simony, according to your Authors.

Thus do you make ſport with Religion, to comply with mens paſſions; and yet do but ſee, with what gravity your Father *Valentia* is delivered of his

his dreaming imaginations, in the place cited in my Letters; m *A temporal good may be given for a ſpiritual two manner of wayes; one, when the temporal is valued at a higher rate then the ſpiritual; and that were* Simony: *the other, when the temporal is taken for the* motive *and the end inclining a man to beſtow the ſpiritual; yet not ſo as to value the temporal above the ſpiritual; and in that caſe it is* no Simony. *The reaſon of it is, that Simony conſiſts in the receiving of the temporal as the juſt price of the ſpiritual. If therefore the temporal good be demanded,* ſi petatur temporale, *not as the price, but as the motive determining a man to confer, there is no Simony at all; though he look on the poſſeſſion of the temporal good, as his end and principal expectation.* Minime erit Simonia, etiamſi temporale principaliter intendatur & expectetur. And your great *Sanchez*, hath he not met with ſuch another revelation; as we have it from n *Eſcobar*; take his own words. *If a man gives a temporal good for a ſpiritual, not as the* PRICE, *but the* MOTIVE *inclining the other to confer it, or by way of gratitude, if a man had received it before, is it Simony or not? Sanchez affirms it is not.* Your Theſes of *Caen*, of the year 1644. ſay, *That it is a probable opinion, taught by many Catholick Authors; that it is not Simony to give a temporal good for a ſpiritual, when it is not given as the price.* And for *Tannerus*; his doctrin is not unlike that of *Valentia*, whence it may be perceived what great reaſon you had to quarrel at my ſaying that it is not conformable to that of *Saint Thomas*, when he himſelf confeſſes it in the place cited in my Letter; o *There is*, ſaith he, *properly and truly, no Simony, but when the temporal good is received as the* price *of the ſpiritual: but when it is taken as a* motive *inclining a man to beſtow the ſpiritual, or by way of* acknowledgement *that it is already beſtowed it is no Simony, at leaſt as to point of Conſcience.* And a little after. *We muſt affirm the*

m *Tom. 3. diſp. 16. par. 3. p. 2044.* n *tr. 6. ex. 2. n. 40.* o *t. 3. d. 5. p. 1519.*

ſame

ſame thing, even though a man regard the temporal as his principal end, may prefer it before the ſpiritual, although Saint Thomas *and others ſeem to affirm the contrary, when they hold that it is abſolute Simony to give a ſpiritual good for a temporal when the latter is the end of the former.*

This, Fathers, is your doctrin concerning Simony taught by your beſt Authors, who ſecond one another in it very exactly. All I have now to do is to anſwer your *Impoſtures*. You have not ſaid any thing upon the opinion of *Valentia*; and ſo his doctrin ſtands good notwithſtanding your anſwer. But you faſten on that of *Tannerus*; and ſay, that he hath only decided it not to be *Simony*, as to *divine right*: And you would make people believe, that I have left out of that paſſage, the words, *as to divine right*. What unreaſonable men are theſe! the words, *as to divine right*, never were in that paſſage. To this you adde, that *Tannerus* declares it to be Simony, as to *poſitive right*. You are miſtaken Fathers; he hath not ſaid it generally, but in ſome particular caſes, *in caſibus à jure expreſſis*, as he affirms in that very place. Wherein he makes an exception as to what he had eſtabliſhed in general in that paſſage; that it is not *Simony* in point of conſcience; which certainly muſt needs imply, that it is not any as to poſitive right, unleſs you would make *Tannerus* impious to that degree, as to maintain that *Simony* as to poſitive right, *is not Simony in point of conſcience*. But it is your deſign to muſter together theſe terms of *divine right*, *poſitive right*, *natural right*, *the interiour and exteriour tribunal*, *particular caſes in the civil Law*, *external preſumption*, and the like, ſuch as are not very much known, ſo baſely to ſhift away, and to ſet people at a loſs of your extravagances. But, Fathers, you ſhall not ſcape through theſe trivial ſubtilties, for I ſhall put ſuch plain queſtions to you that there ſhall be no need of a *diſtinguo*. I ask you, without medling with *divine right*, or *the preſumption of the exteriour Tribunal*,

Tribunal, whether a Patron ſhall be a Simoniſt according to your Authors, if he diſpoſe of a Living of four hundred pound a year, and receive therefore a thouſand pound paid in hand, not as the price of the Living, but as a motive inclining him to diſpoſe of it. Anſwer clearly, Fathers, what muſt be concluded in this caſe according to your Authors? Will not *Tannerus* formally affirm, *That it is no Simony in point of conſcience; ſince the temporal good is not the price of the Benefice, but onely the motive which obliges the other to beſtow it? Valentia*, your Theſes of *Caen*, *Sanchez*, and *Eſcobar*, will not they decide in like manner, *that it is not Simony* for the ſame reaſon? Need there any more to clear this Patron from Simony, or will you dare treat him otherwiſe in your Confeſſion-ſeats, what opinion ſoever you may have of him your ſelves, ſince he hath a right to oblige you thereto, as having acted ſuitably to the advice of ſo many *grave* Doctors? Be then ingenuous and confeſs, that ſuch a Patron is free from Simony according to you: and when you have done, defend that doctrine if you can.

This, Fathers, is the onely way to unravel queſtions, and to avoid the confuſion of School-termes, or altering the ſtate of the queſtion, as you do in your laſt reproach, in this manner. *Tannerus*, ſay you, declares at leaſt, that ſuch an exchange is a great *ſin*; and you charge me to have maliciouſly ſmothered that circumſtance, *which abſolutely juſtifies him*, as you pretend. But you are much miſtaken, and that many wayes. For though what you ſay were true, it were nothing, ſince that in the place where I ſpoke of it, the queſtion was not whether there were any *ſin* in it, but onely whether it were *Simony*? Now theſe are two different queſtions; Sins, according to your Maximes, oblige onely to Confeſſion, Simony obliges to reſtitution: and there are thoſe in the world who would think there were a great diſtance between theſe two

Fo[illegible]

For you have found out expedients to make Confeſſion very eaſie, whereas you have not found out any, to make Reſtitution pleaſant. I may add to this, that the caſe which *Tannerus* charges with ſin, is not ſimply that wherein a ſpirituall good is given for a temporall, which is the motive of it, and that the principall one, but he adds further, that the temporall be valued above the ſpirituall, which is that imaginary caſe we have ſpoken of already. Nor indeed is it ill done of him to charge that man with ſin, ſince he muſt needs be tranſcendently wicked or very ſtupid, not to be willing to take ſuch an eaſie courſe to avoid a ſin, as that of forbearing compariſons between the prices of thoſe two things, when it is lawfull to give the one for the other. Beſides, *Valentia*, examining, in the place before cited, whether it be any ſin to give a ſpirituall good for a temporall, the latter being the motive of doing the former, produces their reaſons who hold the affirmative, adding, *Sed hoc non videtur mihi ſatis certum. But this I am not ſufficiently ſatisfied of.*

But it hath been decided ſince by your Father *Eradus Billus*, Profeſſor of the caſes of Conſcience at *Caen*, that there is not any ſin at all in it: for probable opinions are ever *ripening*. This is it he declares in his writings of the year 1644. againſt which Monſieur *Du Pré*, Doctor and Profeſſor at *Caen* made that excellent printed Oration; which is ſo generally known. For though this Father *Eradus Billus* acknowledges that the doctrine of *Valentia* aſſerted by Father *Milhard*, and condemn'd in *Sorbonne*, is *contrary to the common tenent, ſubject to Simony in many things, and puniſhable by Juſtice when the practice of it is diſcovered*; yet does he not ſtick to affirm it to be a probable opinion; and conſequently ſecure in point of conſcience; and that it is not chargeable with either Simony or ſin. *It is*, ſaith he, *a probable opinion, and taught by a many Catholick Doctors, that it is no Simony*, NOR ANY SIN, *to give money or any*

any other temporal thing, for a Benefice, either by way of acknowledgement, *or as a* motive, *without which it would not be beſtowed; provided it be not given as a* price *proportionable to the Benefice.* This is as much as can be deſired. You ſee then Fathers, that, according to all theſe Maximes, *Simony* would be ſo rare a thing, that *Simon Magus* himſelf would not be guilty of it, who deſirous to buy the holy Ghoſt, became thereby the image of the Simoniſts that buy; nor *Gehazi*, who, receiving money for a miracle, is the figure of the Simoniſts that ſell. For it is certain, that *Simon Magus*, when he *offered the Apoſtles money to get the power to do as they did*, uſed no termes of *buying* or *ſelling*, or *price*, and that he did onely offer his money, as a *motive* to obtain that ſpirituall good. Which action being not ſubject to Simony, according to your Authors, he might very well have eſcaped the Anathema of Saint *Peter*, had he but known their Maximes. Nor was this ignorance leſs prejudicial to *Gehazi*, when he was ſmitten with the Leproſie by *Elizeus*; for, having received the money, of that miraculouſly healed Prince, onely by way of *acknowledgment*, and not as a *price*, equal to the divine virtue whereby that miracle was wrought he might have obliged the Prophet to reſtore him to his health alſo upon pain of mortal ſin; ſince ſuch proceeding would have been ſuitable to the renents of ſo many *grave* Doctors, and that your Confeſſors are obliged to abſolve their penitents in the like caſe, and to cleanſe them from their ſpiritual Leproſie, whereof the corporal is but the Figure.

To be ſerious, Fathers, here's matter enough to make you ridiculous; I know not whence it comes that you hazard your reputation thus. For I need onely produce your other Maximes; as this of *Eſcobar, in the practiſe of* Simony, *according to the Society of* Jeſus. *When two Religious men become mutually engaged one to another in this manner, Give me your voice, that I may be elected Provincial, and I will give you mine, for your election to*

be

be Prior ; is it Simony or no ? Not at all. And this other, *It is no Simony to get a Benefice upon promiſe of a ſumme of money, when the benefic'd perſon is not reſolved to pay it ; becauſe it is but a feigned Simony ; which is ſo far from being real, as counterfeit gold is from true.* By this ſubtilty of conſcience, hath he found out a way, (with an addition of cheating to Simony) for men to get Benefices both without *money* and without *Simony*. But I have no time to dilate ; for I am to vindicate my ſelf, as to your third calumny, upon the ſubject of *Bankrupts*.

Then this, Fathers, there cannot be any thing more abſurd ; You treat me as an *Impoſtor* upon occaſion of an opinion of *Leſſius* ; which I have not cited my ſelf, but is alledged by *Eſcobar*, in a paſſage I cite out of him ; and ſo, were it true, that *Leſſius* is not of the opinion attributed to him by *Eſcobar*, what greater injuſtice can there be then to quarrel at me for it ? When I cite *Leſſius* and your other Authors my ſelf, I am content to be accomptable. But ſince *Eſcobar* hath ſhuffled together the opinions of twenty four of your Fathers, I would fain know whether I ought to be reſponſible any further then for what I cite out of him, or that I am moreover to give an account of the citations which he himſelf makes in the paſſages I take out of him ? 'Twere irrational to expect it. Now this is it that at preſent is in debate. I have cited in my Letter this paſſage of *Eſcobar*, faithfully rendred, ſo as you object nothing againſt it. *May he who turns Bankrupt, with a ſafe conſcience, retain as much of his own goods as is requiſite to maintain himſelf handſomely*, nè indecorè vivat ? I, WITH LESSIUS, AFFIRME, HE MAY : CUM LESSIO ASSERO POSSE, &c. Hereupon you tell me that *Leſſius* is not of that opinion. But conſider a little how you are enſnared. For if it be true that he is, you will be called *Impoſtors*, for affirming the contrary ; if it be nor, *Eſcobar* is the Impoſtor ; ſo that it muſt needs follow that ſome one of the *S*ociety is guilty

ty of imposture. Look you to the scandal of it. You cannot it seemes foresee the consequences of things. You think there's no more to be done then to cast your reproaches upon men, without any care where they fall. Why did you not propose the difficulty to *Escobar*, before you published it? he might have given you satisfaction. But it is not so easie a matter to hear out of *Vailladolid*, where he is, in very good health, and upon finishing his grand work of MORAL DIVINITY, in *six* volumes, on the former whereof, I shall have one day, something to say to you. The first ten LETTERS have been sent him; you may also send him your Objection; and I am confident he would have given a good account of it; for no question, he hath seen that passage in *Lessius*, whence he hath taken the *nè indecorè vivat*. You would do well, Fathers, to read him carefully; and you will find it in him, as well as I; p *Idem colligitur apertè ex juribus citatis, maximè quoad ea bona quæ post cessionem acquirit, de quibus is qui debitor est, etiam ex delicto, potest retinere quantum necessarium est, ut pro suâ conditione* NE INDECORE VIVAT. *Petes, an leges id permittant de bonis, quæ tempore instantis cessionis habebat? Ita videtur colligi ex* D D. *&c.*

I shall not trouble my self to shew you that *Lessius*, to authorise this Maxime injures the Law, which allows Bankrupts onely a simple livelihood and not an honourable subsistence; Its enough that I have cleared *Escobar* from so unjust an accusation; 'Tis more then I was obliged to do. But you, Fathers, for your parts, have not done what you should; for the business is, to answer the passage of *Escobar*, whose decisions are very convenient and of great advantage, in that not depending on either what went before, or relating to what comes after, but being confined by little articles, they are not subject to your distinctions. I have cited that whole passage out of him, wherein he allows those that turn Bankrupts, to retain so much of their estates,

p *L. 2. c. 16. n. 45.*

though

though unjuſtly gotten, as whereby they may maintain their families handſomly. Which gave me occaſion to cry out in my Letters; *How Fathers, by what ſtrange kind of charity would you have thoſe goods remain in their hands who came unjuſtly thereby, rather then return to the lawful Owners and Creditors?* This is it you are to anſwer to; but it is a thing puts you to ſuch a loſs, that you vainly endeavour to elude it by ſhifting off of the queſtion, and citing other paſſages of *Leſſius*, not at all relating to the preſent controverſie. I therefore ask you whether this maxime of *Eſcobar* may, (in point of conſcience,) be followed by thoſe who turn bankrupts; and take good heed what you ſay. For if you anſwer, they may not, what will become of your Doctor, and the doctrine of *Probability*? if you ſay they may; I refer you to the *Parliament*.

So I leave you with the Wolfe by the ears; for I cannot for want of place, engage with the enſuing impoſture, upon the paſſage of *Leſſius* concerning *Homicide*; I leave it to the next opportunity, and ſo of the reſt.

In the interim, I ſhall ſay nothing to you concerning the ADVERTISEMENTS, full of ſcandalous forgeries; wherewith you conclude every impoſture: I ſhall anſwer all together, in the Letter wherein I hope to diſcover the firſt elements of all your calumnies. I am ſorry, Fathers, you ſhould be forced to ſuch remedies. The reproaches you caſt upon me, will not clear up the differences between us; and the threats you are ſo liberal of, ſhall not hinder me from vindicating my ſelf. You think you have *might* and *impunity* of your ſide; and I think I have *truth* and *innocence* on mine. 'Tis a ſtrange and long war wherein violence endeavours to oppoſe Truth. All the attemps of violence cannot ſo much as weaken truth, nay, they as much as may be ſtrengthen her. All the luſtre of truth is ſo far from appeaſing violence, that it does but more and more exaſperate it. When

might

might is engaged with might, the ſtronger power ſwallows up the weaker; when diſcourſes are oppoſed one to another, thoſe that are true and convictive confound and defeat thoſe which have nothing in them but vanity and falſhood: but violence and truth can prevail nothing one upon another. Yet let it not be thence preſumed that things are equall: for there is this main difference, that violence is limitted by the order of God, who diſpoſes the effects of it to the glory of that Truth, which it oppoſes: whereas Truth ſubſiſts eternally, and at laſt triumphs over her enemies, becauſe ſhe is eternal and powerfull as God himſelf.

Paris, Sept. 9.

1656.

The

The *Anſwer* of a certain *Apologiſt* for the *Jeſuits* to the *XII.* LETTER, refuted.

By an unknown Perſon.

ARGUMENT.

The Author of the Letters *charg'd with* Falſification *in his citing of* Vaſquez's *doctrine concerning* Almes: *The paſſage cited reexamin'd, and the* falſification *retorted upon the* Jeſuits *and their* Apologiſt. *The doctrine of* Valentia, Tannerus, *&c. concerning* Simony, *brought to the teſt; the Author of the LETTERS clear'd, and the* Society *found guilty of maintaining that peſtilent maxime. The weak and pernicious anſwer of the* Apologiſt *upon the diſtinction of* Simony. *The poore evaſions of the* Jeſuits *in their* Anſwers.

SIR,

WHoever you are that make it ſo much your buſineſſe to vindicate the Jeſuits againſt the

the *Letters*, which, with ſo much light and conviction diſcover the irregularities and extravagancies of their *Morality*, it is very evident from the pains you take to relieve them, that you were not a little ſenſible of their weakneſſe, and ſo far, no man can raiſe any quarrell at your judgement. But if what you have done be the effect of an imagination in you that you could effectually juſtifie them, you cannot be excuſable. And therefore I am inclin'd to conceive a better opinion of you, and to preſume, that you have had no other deſign then to divert the Author of the Letters by theſe pitifull artifices from further engaging with the Ieſuits. But you ſee how much you have been miſtaken; and I am not a little glad, to ſee the *thirteenth* Letter come abroad, without the leaſt notice taken of what you had writ upon the XI. and XII. nay indeed without ſo much as a thought of you. Hence do I derive a certain confidence, he will with the ſame generous contempt, paſſe by the reſt. I conceive, Sir, you do not make it any queſtion but that it would have been a very eaſie matter to have gagg'd you as to all further reply. You ſee how that he finds the whole Society work enough: what then would have been the iſſue of a particular engagement with you? Meaſure what he might have done by the Replication I ſhall put in to your Anſwer, to his XII. *Letter*.

Your injurious ſpeeches I ſhall not trouble my ſelf withall; the Author of the *Letters* hath promis'd to give you ſatisfaction as to that point; and I doubt not but it will be in ſuch coin, that all you ſhall have left of it will be onely the ſhame and remorſe. He does not think it any great difficulty to cover with confuſion particular perſons, ſuch as you are, and your clients the *Jeſuits*, who by unjuſtifiable attempts endeavour to uſurp the authority of the *Church* to treat whom they pleaſe as *Heretiks*, when they find themſelves reduc'd to ſuch extremities, as that they are irreſcuable from thoſe juſt reproaches, which are made to them for im-

pious Maximes. But for my part I ſhall confine my ſelfe to the particular refutation of the new *impoſtures* which you bring upon the ſtage in order to the juſtification of the Caſuiſts. We begin with the great *Vaſquez*.

You make no anſwer at all to any thing produc'd by the Author of the Letters, to diſcover the corrupt doctrine of that Ieſuit concerning *Almes*. And you onely charge him indefinitely with four *falſifications*, whereof the firſt is, That he hath ſuppreſs'd out of the paſſage of *Vaſquez* cited in the VI. LETTER, theſe words, *Statum quem licitè poſſunt acquirere*, and that he hath diſſembled the reproach that had been made to him for ſo doing.

Your credulity, Sir, I perceive is very great; for it is clear, that you have taken it upon the credit of your dear Friends, the Ieſuits, that thoſe words were in the paſſage cited by the Author of the Letters. For if you had known they had not been there, you would have thought thoſe Fathers very much to blame to have reproach'd him with any ſuch thing, rather then have betray'd any aſtoniſhment that he had not vouchſaf'd any anſwer to ſo frivolous an objection. But take heed you truſt them not too much; you will find your ſelf often over reach'd. Do but take the pains your ſelf to look into *Vaſquez*, and ſee the paſſage which the Author of the Letters cites out of him. You will find it, *De Eleem. cap.* 4. *num.* 14. but you ſhall not meet with any of thoſe words which it is objected to him that he hath ſuppreſs'd; and will haply think it very ſtrange not to find them till you have turn'd back 15 pages before. I doubt not but upon that diſcovery you will think your ſelf very ill dealt with by thoſe good Fathers, and will inferre, that to accuſe that Author, with any juſtice, of having ſuppreſs'd thoſe words out of the paſſage, he muſt be thought oblig'd to quote the paſſages of 15 pages in *Folio*, in a Letter of 8 pages in *quarto*, wherein he is wont to produce 30 or 40 which certainly were very unreaſonable.

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There can therefore no other advantage be made of theſe words, ſave to convict your ſelf of impoſture; and yet though they were granted to be in that paſſage they would not make any thing for the juſtification of *Vaſquez*. The charge put in againſt that *Jeſuit*, is, that he hath deſtroy'd that precept of JESUS CHRIST which obliges the rich to give alms out of their ſuperfluity, by maintaining, that *what ever rich men lay up out of a deſign to raiſe their own Fortunes, or thoſe of their relations, is not ſuperfluous; and conſequently, that it will be hard to find any among thoſe that are worldly minded, that have ought ſuperfluous, no, not even among Kings.* Tis this conſequence, *viz. that there is not any thing ſuperfluous among thoſe that are worldly minded,* that diſſolves the obligation of giving almes, ſince it muſt be thence concluded, that, not having any, they are not oblig'd to give any. Had the Author of the Letters drawn it, you might have had ſome ground to pretend, that it was not contain'd in this principle, That *what rich men lay up out of a deſign to raiſe their own fortunes, or thoſe of their relations, is not called ſuperfluous.* But he found it already drawn in *Vaſquez*. There he met with thoſe words ſo diſconſonant to the ſpirit of the Goſpell, and all Chriſtian moderation; viz. *That it will be hard to find any thing ſuperfluous among thoſe of this world, no not among Kings.*

'Tis in the ſame *Vaſquez* that he hath read this laſt concluſion, cited in the XII. Letter; viz. *A man is hardly obliged to give almes, when he is obliged to give it onely out of his ſuperfluity*: and what is yet further remarkable, is, that we find it in the ſame place where theſe words are, *Statum quem licitè poſſunt acquirere*, whereby you pretend to elude it. Thus you make a great deal of ſtirre to no purpoſe about the principle firſt laid down, while you are forc'd to be ſilent as to the conſequences, which are formally found in *Vaſquez*, and ſtrong enough to deſtroy the

precept of IESUS CHRIST, as he is charg'd to have done. If *Vasquez* had illogically drawn them from his own Principle, he should have added a fault of *judgement* to an errour in *Morality*, and consequently were not the more innocent for that, nor the precept of CHRIST less destroy'd. But it will be apparent from the refutation of the second *Falsification*, wherewith you charge the Author of the *Letters*, that these mischievous consequences are rightly drawn from the wicked principle layd down by *Vasquez* in the same place, and accordingly, that that *Jesuit* hath not done any violence to the rules of ratiocination, but to those of the Gospel.

The second *Falsification*, which you say he hath *dissembled* after he had been *convinc'd* of it, is, that he hath omitted those words out of a malicious design, purposely to pervert the sence of that Father, and draw thence this scandalous consequence, *viz. that according to* Vasquez, *a man hath no more to do to avoid having any thing superfluous, but to be guilty of ambition enough.* To this, Sir, I might in a word answer you, that there never was any accusation lesse rationall. The *Jesuits* themselves never quarell'd at that consequence. And yet, you must reproach the Author of the Letters with dissimulation, for not answering an objection which was never made to him. But since you imagine your selfe more eagle-sighted in this particular then the whose Society put together, you shall find how easie it will be to satisfie a vanity that were injurious to that great Body.

For how can you deny, but that from this Principle laid down by *Vasquez*, viz. *what men lay up out of a design to raise either their own Fortunes, or those of their relations, is not called superfluous, it must be necessarily concluded,* that *there needs no more then to be guilty of ambition enough to avoid the having of any thing superfluous.* Nay I shall give you free leave to adde

adde to this the condition he expreſſes in another place, which is, that a man ſhould raiſe his fortunes onely by juſt and lawfull wayes ; *Statum quem licitè poſſunt acquirere.* All this ſhall not abate any thing of the truth of the conſequence which you charge with falſhood. We do acknowledge, Sir, that there are ſome rich men that may raiſe their fortunes by juſt and lawfull wayes. The concernment of the publick may ſometimes juſtifie ſuch a deſire, provided they do not ſo much conſider their own reputation and intereſt, as the honour of God and the advantages of the Publick ; but it happens very ſeldome that the Spirit of *Jeſus Chriſt*, which once excluded, there cannot be any pure intentions, ſuggeſts theſe deſires to the rich of this world ; no, that rather inclines them to take away ſome thing from that unprofitable weight, which hinders them from ſoaring up towards heaven, and to fear the words of the Goſpel, *That he that lifts himſelf up ſhall be brought low*, whence it is to be preſum'd, that theſe deſires, which are ſo ordinary in moſt of the children of *this Generation*, of raiſing themſelves and their Relations to higher fortunes, though by lawfull and juſtifiable wayes, are, for the moſt part, onely the effects of a covetous thirſting after the things of this world, and a reall ambition.

For, Sir, it is doubtleſſe a palpable errour to imagine, that it is no matter of ambition for a man to be deſirous to raiſe his fortunes, but when he would do it by ſome unjuſtifiable means : This is this errour which Saint *Auguſtine* makes it ſo much his buſineſſe to confute in his book of *Patience, chap.* 3. where he ſayes ; *The love of money and the deſire of glory are extravagances which the world thinks allowable. And people are apt to imagine, that Avarice, Ambition, Luxury, the diverſiſements of vain ſhews are innocent things, when they are not the occaſions of our falling into ſome crime or exceſſe, provided againſt by the Law.* Ambition conſiſts in the deſire of advancement for advancements ſake, of ho-

nour for honours ſake, as it is the property of Avarice to love riches, for riches ſake. If you adde to this the unjuſtifiable means whereby it may be effected, you make it more diſallowable; but when you propoſe only lawful means, you do not make it innocent. Now *Vaſquez* ſays not any thing of thoſe occaſions wherein ſome virtuous people are deſirous to change their conditions, and are in a very probable way to do it, as Card. *Cajetan* ſayes. Did he ſpeak of any ſuch thing, it would have been ridiculous in him to conclude thence, as he hath done, *that there ſeldome is any thing ſuperfluous among worldly minded men*; ſince that ſome very few emergencies, (which happen not above once or twice in a mans age, and falls out among a ſmall number of rich men, to whom God hath diſcover'd that they ſhall not prejudice themſelves by being rais'd into a higher rank to ſerve others) cannot hinder but that the greateſt number of rich men muſt have very much of what is ſuperfluous. But he ſpeaks of an inſatiable and indeterminate deſire of Greatneſs, he ſpeaks of a deſire to raiſe ones fortunes beyond all limits, for if it were limitable, rich men would at laſt come to have ſomething ſuperfluous, when they were arriv'd to thoſe limits. And laſtly, he conceiv's that this deſire is ſo generally allowable that he takes a courſe the rich ſhal not ever have any thing ſuperfluous.

Thus much, Sir, to further your underſtanding of this pretence of aggrandization, and raiſing ones ſelf ſtill to a higher condition in this world, though by lawfull means, *ad ſtatum quem licitè poſſunt acquirere*, which the Author of the LETTERS hath called by the name of *Ambition*, becauſe it is the term which the *Fathers* give it, and is commonly beſtow'd on it in the world. He thought not himſelf oblig'd to imitate one of the ordinary evaſions of your corrupt Caſuiſts, which is, to diſcard the names of the vices, and to retraine the vices themſelves under other names. It being therefore ſuppoſed that theſe words, *Statum quem licitè poſſunt acquirere*, were in the paſſage cited by him, there

there was no neceſſity he ſhould leave them out to make it unjuſtifiable. It is by adding them thereto that he hath a juſt ground to accuſe *Vaſquez*, that according to his doctrin *there cannot be any thing ſuperfluous where there is any thing of Ambition.* He is not the firſt that hath drawn that conſequence out of this doctrin; Monſieur *du Val* had done it before him, *in terminis*, when he oppoſed that unmaintainable maxime; [a] *It muſt needs follow*, ſaith he, *that he that ſhould be deſirous of higher dignity, that is to ſay, ſhould be guilty of more ambition, would not have any thing ſuperfluous, though he were poſſeſſor of much more then he ſtood in need of according to his preſent condition.* Sequeretur eum qui hanc dignitatem cuperet, ſeu qui MAJORI *AMBITIONE DUCERETUR*, habendo plurima, ſupra decentiam ſui ſtatûs, non habiturum ſuperflua.

You are by this time ſenſible, Sir, how unfortunate you have been in the two firſt falſifications, which you reproach the Author of the Letters with. We come now to examine whether you have had better luck in the two others you charge him to have made in making his own party good. The firſt is, that he affirms that *Vaſquez* does not oblige *rich men to give any thing out of that which is neceſſary to their conditions.* It is no hard matter to make you an anſwer as to that point, for there needs no more then to tell you plainly that it is falſe, and that he ſayes but the clear contrary. There needs no other proof for this, but that very paſſage which you produce three lines after, wherein he brings in *Vaſquez* obliging *the rich to give even out of that which is neceſſary upon certain occaſions.*

Your laſt complaint is no leſs unreaſonable; ſee but the ground of it. The Author of the Letters finds fault with two deciſions in the doctrin of *Vaſquez*; one, *That rich men are not obliged out of any conſideration of, either juſtice, or charity, to give alms out of their ſuperfluity, and therefore much leſs out of their neceſſary, to ſupply the ordi-*

[a] *tom. 2. qu. 8. p. 176.*

nary neceſſities of the poor. The other, *that they are not obliged to give any thing out of their neceſſary but in ſuch emergencies as very ſeldome or never happen.* You had not any thing to alledge by way of anſwer to the former of theſe deciſions, which yet is the moſt miſchievous. What ſhift do you then make? You joyn them both together, and having made ſome wretched reply to the latter, would make the world believe that you have anſwered both. To unravel therefore what you have purpoſely ſhuffled together, anſwer me to this Interrogatory, whether it be not true that *Vaſquez* affirms, that rich men are never obliged to give any thing either out of their ſuperfluity or their neceſſary; out of any obligation of either Charity or Juſtice, in the ordinary neceſſities of the poor? Hath not the Author of the Letters proved it by this formal paſſage of *Vaſquez*. Corduba *teaches, that when a man hath any thing* ſuperfluous, he is obliged to give of it to thoſe that are in ordinary neceſſities, at leaſt ſome part, ſo to fulfil the precept in ſome meaſure. (Obſerve that the queſtion in this place is not whether a man be obliged out of any reſpect of either juſtice or charity, but whether he be any way abſolutely obliged to do it.) Let us now ſee, how the caſe is decided by *Vaſquez*. *But I am not of that opinion,* SED HOC NON PLACET, *for we have demonſtrated the contrary againſt* Cajetan *and* Navarrus. This is it you make no anſwer at all to, and conſequently leave your friends, the *Jeſuits*, under the conviction of an Errour ſo deſtructive to the Goſpel.

And as to the ſecond deciſion of *Vaſquez*, which is, *that the rich are not obliged to give out of that which is neceſſary to their condition, but in ſuch emergencies as never almoſt come to paſs,* the Author of the Letters hath no leſs evidently proved it, by inſtancing in thoſe conditions which that *Jeſuit* requires, to make the obligation valid. Thoſe are, *that a man muſt know that the poor body who is in extream neceſſity will not be relieved by*

by an other; and, *that that neceſſity be ſuch as threatens him with ſome mortal accident, or the loſs of his reputation.* This gave him occaſion to ask whether ſuch emergencies are very ordinary in *Paris*; and at laſt he hath preſſed the *Jeſuits* with this argument; that *Vaſquez* permitting the poor to ſteal from the rich, when reduced to thoſe circumſtances wherein he obliges the rich to relieve the poor, it muſt needs be that it was his judgement theſe occaſions happened very ſeldome, or that it was ordinarily allowable to ſteal. What anſwer have you made to this, Sir? You have diſſembled all theſe proofs, and thought it ſufficient to quote three paſſages out of *Vaſquez*, in the two former whereof he ſayes, that the rich are obliged to relieve the poor in urgent neceſſities, which the Author of the Letters does expreſly acknowledge; but you have been very careful not to produce thoſe reſtrictions of his, which admitted, theſe urgent neceſſities ſhall never in a manner oblige a man to give alms, which is the point in queſtion.

The third of your paſſage ſimply ſayes thus much, that the rich are not obliged to give alms only in extream neceſſities, that is to ſay, when a man is at the point of death, becauſe they are too too rare; whence you conclude it to be falſe, that the occaſions wherein *Vaſquez* obliges men to give alms, are very rare. But ſee how you are miſtaken, Sir, for you cannot conclude any thing thence, ſave that *Vaſquez* takes away the name of *very rare*, from the occaſions of giving alms, which he makes *very rare* in effect, by the conditions he annexes thereto. And in that, he hath been abſolutely guided by the ſpirit of the Society whereof he was a member. That *Jeſuit* thought it lay upon him, at the ſame time, to ſatisfie the rich, who would gladly be, as ſeldome as may be obliged to give alms, and the Church, which obliges thoſe, that have any thing ſuperfluous, to give often. His deſign was to ſatisfie all the world, according to the method

of the *Society*; and he hath done very fairly towards it. For he exacts, on the one ſide, conditions that are ſo rare in effect, that the moſt covetous cannot juſtly quarrel thereat, and on the other, deprives thoſe conditions of the word *rare*, to give a certain aery ſatisfaction to the Church. The queſtion therefore is not, to know whether *Vaſquez* hath given the term of *rare* to the emergencies wherein he obliges men to give alms. It was never laid to his charge that he had called them *rare*. No, he had more of a Jeſuit within him then to call bad things ſo ſimply by their proper names; but the queſtion is, to know, whether they are become rare by the reſtrictions he annexes thereto. And this is that which the Author of the Letters hath ſo clearly diſcovered, that indeed, as to this point, you had no other refuge but that general anſwer, which you are never to ſeek for, that is to ſay, *Diſſimulation* and *ſilence*.

Whatever you bring in afterwards to ſhew the ſubtilty of *Vaſquez* his will in aſſigning ſo many ſeveral interpretations of the words *neceſſary* and *ſuperfluous*, is pure illuſion and legerdemain. He never took them otherwiſe then in two ſenſes, with all other Divines. There is, according to him, *ſomething that is neceſſary in relation to nature, and ſomething that is neceſſary, in reſpect of a man's condition: as alſo ſomething that is ſuperfluous in relation to nature, and ſuperfluous, as to a man's condition.* But to make a thing ſuperfluous in reſpect of a man's condition, he will needs have it thought ſuch, not only in regard of the preſent condition, but alſo out of a conſideration of that which the rich may arrive to themſelves, or raiſe their relations to by juſtifiable and lawful wayes. So that according to *Vaſquez*'s doctrin, whatever a man lays up in order to the raiſing of his fortunes is to be accounted ſimply *neceſſary* to the *condition*, and *ſuperfluous* only in reſpect of *nature*; and he is not obliged to give any alms thereof but upon ſuch occurrences, as the Author of the *Letters*

ters hath made appear to be ſuch as very ſeldome or never happen.

There is no neceſſity of adding any thing concerning the compariſon between *Vaſquez* and *Cajetan*, to what the Author of the Letters hath ſaid of it. I muſt only tell you by the way, that you impoſe upon that *Cardinal*, as *Vaſquez* does himſelf, when you maintain, *that contrary to what he had ſaid in the treatiſe* of Alms, *he teaches in that of* Indulgencies, *that the obligation of giving any thing out of that which is ſuperfluous, exceeds not a venial ſin.* I would adviſe you, Sir, to read him your ſelf, and give not ſo much credit to any *Jeſuits*, whether living or dead. You will finde that *Cajetan* teaches in that place the expreſs contrary; and that after he had ſaid, that they are only extream neceſſities, under which he alſo comprehends the greateſt part of thoſe which *Vaſquez* calls urgent, which oblige a man to alms upon pain of mortal ſin, he there adds this exception, *unleſs it be that a man hath that which is ſuperfluous*; SECLUSA SUPERFLUITATE BONORUM.

I now wait your motion to the Doctrin of *Simony*. The Author of the Letters had no other deſign then to ſhew that the Society maintains this maxime, *viz. That it is not Simony in point of conſcience to give a ſpiritual good for a temporal, provided the* temporal *be only the motive, though the principal one of the other, and not the* price *of it*; and to prove it, he hath produced the paſſage of d *Valentia* at length, who affirms it ſo expreſly that you have not any thing to return by way of anſwer, no more then you have as to *Eſcobar*, *Eradus Billus*, and others, who maintain the ſame thing. There needs no more then that all theſe Authors ſhould be of that opinion, to ſhew that according to the whole Society which maintains the doctrin of *Probability*, it is ſafe in point of conſcience, or having been held by many *grave Authors*, and approved by

d *Vid. LET.* 12.

many

many *grave* Provincials. Be ingenuous then, and acknowledge, that leaving, as you do, the opinions of the other *Jeſuits* before mentioned to ſtand as they are, and making your advantage of *Tannerus* alone, you do not any way prejudice the deſign of the Author of the *Letters*, whom you would ſeem to quarrel with, nor contribute any thing to the Juſtification of the *Society* whom you pretend to vindicate.

But to give you once for all abſolute ſatisfaction as to this point, I ſhall make it appear to you, that *Tannerus* is no more your friend then any of the reſt. In the firſt place you cannot deny but that he ſayes in general, *That it is no Simony in point of conſcience*, in foro conſcientiæ, *to give a ſpiritual good for a temporal, when the temporal is only the motive though the principal one, and not the* price *of the ſpiritual.* And when he ſayes it is no Simony *in point of conſcience*, his meaning is, that it is not any, in regard of either *divine right*, or *poſitive right.* For Simony according to *poſitive right*, is Simony *in point of conſcience.* That is the general rule to which *Tannerus* produces an exception, which is, that *in the caſes expreſſed by the law, it is* Simony *according to poſitive right*, or Simony preſumed. Now ſince that an exception cannot be of equal extent with the rule, it muſt of neceſſity follow, that this general Maxime, *viz. That it is no Simony* in point of conſcience *to give a* ſpiritual *good for a* temporal *the latter being conſidered only as the* motive *and not as the* price *of the former*, hath its ſubſiſtence in ſomething or other which is in its own nature ſpiritual; and conſequently, that there are ſome *ſpiritual* things, which a man may, without *Simony*, according to *poſitive right*, give for *temporal* goods, by changing the word *price* into that of *motive.*

The Author of the *Letters* hath made choice of a kind of Benefices, to which he hath reduced the doctrine of *Valentia* and *Tannerus.* But it concernes him very little that you ſhould introduce another inſtead

ſtead of that kind, and affirme, that, they are not the benefices, but the Sacraments or Eccleſiaſticall functions that may be given for mony. All this is equally impious in his apprehenſion, and ſo he leaves you to make your choice. Nay, it ſhould ſeem, Sir, that you have not wanted ſome inclination to do it, and that you were ſomething of opinion, that it is not Simony for a Prieſt to ſay Maſs, though he look on the mony he receives for his paines as the principall motive of his ſo doing. This is a conceit, which any man may take that reads what you relate of the cuſtom of the Church of *Paris* For had you been content ſimply to ſay, that the faithfull may offer temporall goods to thoſe from whom they receive ſpirituall, and that the Prieſts, who ſerve the Altar, may live by the Altar, you would have ſaid ſomething which no body doubts of, but what withall hath not any relation to our queſtion; that which falls under our inquiſition, as to that particular, being, whether a Prieſt, whoſe principall motive in offering the Sacrifice were the mony he ſhould receive for ſo doing, were not, in the ſight of God, guilty of Simony? You muſt needs exempt him from it, according to the doctrine of *Tannerus*; but can you do it according to the principles of Chriſtian piety? *If Simony*, ſaies *Peter Le Chantre* one of the greateſt Ornaments of the Church of *Paris*, *be ſo infamous and ſo damnable, in things related to the Sacraments, how much more is it in the very ſubſtance of the Sacraments, eſpecially in the Euchariſt, wherein Chriſt Jeſus is wholly received, the ſource and origin of all the Graces. Simon Magus*, ſaies further that holy man, *having been rejected by Simon Peter, might have ſaid to him, thou ſlighteſt me, but I ſhall triumph over thee, and the whole body of the Church: I will raiſe my ſelf an imperiall ſeat even upon the very Altars, and when the Angells ſhall be gotten together into one corner of the Altar to adore the body of* JESUS CHRIST, *I ſhall be at another cauſing the Miniſter of of the Altar, or rather my owne, to offer it up*

for

for mony. And yet that Simony which this pious Divine condemnes with ſo much earneſtneſſe, conſiſts meerly in that unſatisfied deſire which makes men even in the adminiſtration of ſpirituall things, place their principall end in the temporall advantages accrewing thereby. And this is it that makes him ſay in generall, c. 25. *That holy adminiſtration,* which he calls the work of the right hand, *being exerciſed out of the love of mony, is Simony; Opus dexteræ, operatum cauſa pecuniæ acquirendæ, parit Simoniam.* What then would he have ſaid, had he heard any talk of this horrid Maxime of the Caſuiſts which you maintaine; *That it is lawfull for a Prieſt, for a little mony, to renounce and aſſigne over all the ſpirituall benefit which he might expect from the Sacrifice?*

You ſee then, Sir, that if this be all you have to ſay in the behalfe of *Tannerus*, all it will amount to, will be, to make him guilty of a greater impiety. But you will never prove thereby, that it is Simony according to poſitive right, to receive mony as a motive to beſtow benefices For, be pleaſed but to obſerve, that he does nor ſimply ſay it is Simony to give a ſpirituall good for a temporall as the motive and not as the price; but that hee addes an alternative expreſſion, ſaying, *that it is, either Simony according to poſitive right, or Simony upon preſumption.* Now Simony upon preſumption is not Simony in the ſight of God; it deſerves no puniſhment in the tribunall of conſcience. And therefore to ſay, as *Tannerus* does, that it is either Simony according to poſitive right, or Simony upon preſumption, is as much as to ſay, it is either Simony or not Simony. Thus you ſee what becomes of *Tannerus* exception, which the Author of the Letters thought not fit to give any account of in the VI. Letter, becauſe not citing any particular paſſage out of that *Jeſuit*, he only ſayes there, that he is of the ſame opinion with *Valentia*; but he quotes it and makes a punctuall

ctuall anſwer thereto in the XII. though you falſely charge him with having diſſembled it.

It was purpoſely to avoid the confuſion and intricacy of all theſe diſtinctions that the Author of the *Letters* had asked the *Jeſuits*, whether it were *Simony in point of conſcience according to their Authors to beſtow a benefice of* 400. *l. Per ann.* receiving 1000. *l.* As the motive to do it, and not as the price of it. He hath preſſed them to make him a categoricall anſwer, without any thing to do with *poſitive right*, that is to ſay, without making uſe of thoſe termes which the world underſtands not, and not without reflecting thereon, as you have apprehended it, contrary to all Grammar. But it ſeemes you will undertake to anſwer it, and your anſwer is briefly this; *That taking away poſitive right it would not be any Simony, as it were not any ſin not to heare Maſſe upon a feſtivali day, if the Church had not ſo commanded it*; which is as much as to ſay, That it is not Simony but becauſe the Church hath made it ſuch, and that were it not for her poſitive Lawes, it were an indifferent action. Which granted, I have this to returne you againe.

In the firſt place, that you have very weakly anſwered the queſtion propoſed. The Author of the LETTERS asked, whether it were Simony, according to thoſe Jeſuiticall Authors whom he had cited, and you tell us upon your own account that it is only Simony, as to *poſitive right*. The queſtion is not to know your opinion; it is not, when knowne, of any authority. Do you pretend to be a *grave* Doctor? 'Twere very much to be diſputed. But we have to do with *Valentia*, *Tannerus*, *Sanchez*, *Eſcobar*, *Eradus Billus*, who are infallibly *grave*. Tis according to their judgements that anſwer muſt be made. The Author of the *Letters* pretends, that you cannot, according to the doctrine of all thoſe *Jeſuits*, affirme there is any Simony in it, as to matter of *Conſcience*. As for *Valentia*, *Sanchez*, *Eſcobar*, and the reſt, you meddle not with them.

them. You diſpute the buſineſſe a litle upon *Tannerus*: but you have ſeen that it was without any juſt ground; ſo that after you have done all you can, it is cleare, that the *Society* teaches, that a man may, without Simony in point of conſcience, give a ſpirituall good for a temporall, provided the temporall be the principall motive and not the price of it. That's all that was deſired.

In the next place, I am to tell you, that your Anſwer containes a horrid impiety. How, Sir, dare you affirme, that, were it not for the Lawes of the Church, it would be no Simony to give money, with that ſhifting direction of the intention, to get into Eccleſiaſticall functions; that before the Canons ſhe hath made concerning Simony, money was a lawfull meanes to recommend any man to them; and conſequently that S. *Peter* was inconſiderate in condemning *Simon Magus* ſo violently, ſince it was not apparent that he profered him the mony rather as the *price*, then as the *motive*!

To what *ſchoole* would you recommend us to be better inſtructed in this Doctrine? Not certainly to that of *Jeſus Chriſt*, who ever commanded his diſciples freely to beſtow, what they had freely received, and who, by that word, as *e Pieter Le Chantre* obſerves it, excludes *all expectation of Preſents or ſervices, whether by, or without agreement, becauſe God lookes into the heart*. Nor is it to the Schoole of the *Church*, who treats not only as Criminalls, but as Hereticks, all thoſe who employ their mony to procure Eccleſiaſticall Adminiſtrations; and calls that kind of Traffique, however it may be palliated by humane artifices and inventions, not a violation of one of her poſitive Lawes, but Hereſy, *Simoniacam hæreſim*.

It muſt needs remain then, that the School wherein all theſe Maximes are to be learned; where it is taught that it is not Simony according to poſitive right, or that

e *in Verb. abbr. c. 36.*

it is only one upon preſumption, or that it is not any ſinne at all to give mony for a Benefice, as the *Motive* and not as the *price*, can bee no other then that of *Gehazi* and *Simon Magus*. 'Tis in this *Schoole* that thoſe two firſt Traders in holy things, execrable every where elſe, are to be accounted innocent; and where, allowing the inſatiable deſire, what it would have, with that which ſets it firſt in motion, it is taught to elude the law of God, by the change of a *terme*, which makes no alteration in the *thing*.

But let the Diſciples of this Schoole hearken how the great Pope *Innocent*, the third, in his Letter to the Archbiſhop of *Canterbury*, *Anno.* 1199. hath thundered againſt all the damnable ſophiſtry of thoſe, *who, blinded by a deſire of gaine, pretend to palliate* Simony *under a ſpecious name*; *Simoniam ſub honeſto nomine palliant. As if that change of the name could work any alteration either in the nature of the crime or the puniſhment due thereto. But God is not mocked* (added that Pope) *and though theſe Vaſſalls of* Simon Magus *might, in this life eſcape the puniſhment they deſerve, they ſhall never eſcape, in the other, thoſe eternall torments which God reſerves them for. For the ſpecious neſſe of the name can not palliate the miſchievouſneſſe of that ſinne*; *nor the ſophiſticall ſhifting of a word prevent a man from being guilty thereof. Cum nec honeſtas nominis criminis malitiam palliabit, nec vox poterit abolere reatum.*

The laſt point, Sir, is upon the ſubject of *Bankrupts*. And as to this point I admire the exceſſe of your confidence. The *Jeſuits* whom you vindicate had ſhifted the queſtion from *Eſcobar* to *Leſſius*, very unhandſomely, and nothing to their advantage. For the Author of the *Letters* had cited *Leſſius* meerly upon the credit of *Eſcobar*, and had attributed to *Eſcobar* alone that laſt point which they keep ſuch a ſtir about, viz: *That Bankrupts may retaine as much of their eſtates as that they may live honourably upon, though they*

they had been purchaſed by injuſtice and crimes knowne to all the world. It was in like manner upon the account of *Eſcobar* alone that he preſſed them to make a publick diſ-acknowledgment of that Maxime; or to declare that they maintain'd it, and in this latter caſe, he refers them to the *Parliament.* This it was that required anſwer, and ſo it was nothing, to ſay, ſimply, that *Leſſius*, whom there was nothing to do with, was not of the ſame opinion with *Eſcobar*, who was the perſon wholly concerned. Do you imagine there needs no more to anſwer queſtions but to ſhift them in this manner. Take heed Sir how you entertain any ſuch hope. You ſhall anſwer to what concernes *Eſcobar*, before any thing be ſaid of *Leſſius*; yet think it not a refuſall in me to do it. On the contrary, I promiſe you a very cleare explication of the doctrine of *Leſſius* concerning *Bankrupts*, whereat I am confident the Parlement will not be leſſe troubled, then *Serbonne* was. With God's aſſiſtance you ſhall find me a man of my word; but not before you have anſwered to the point in debate concerning *Eſcobar.* You ſhall give very punctuall ſatisfaction as to that, before you ſhall be ſuffered to engage in any new Queſtions, *Eſcobar* is the firſt come, and he, notwithſtanding all your evaſions, ſhall be the firſt ſerved. And then aſſure your ſelfe that *Leſſius* ſhall not ſtay long after him.

To

To the Reverend Fathers of the Society of JESUS.

From the Author of the Letters to the PROVINCIAL.

LETTER XIII.

ARGUMENT.

The deciſions concerning the lawfulneſs of killing for a box o'th'ear *brought to the Barre, the caſe pleaded, and the Ieſuits diſmiſſed, with impoſture in point of citation, and perniciouſneſſe in matter of doctrine. The non-ſignificancy of Ieſuiticall* terms *and* diſtinctions, *purpoſely advanc'd; to inſnare the leſſe circumſpect. The ſympathy there is between propoſitions probable in the practick and thoſe that are ſuch onely in the ſpeculative, and the chriſtian conſequences thereof, according to the doctrine of* PROBABILITY. *The tenent of* killing for opprobrious ſpeeches *canvaſs'd, and found to be generally taught by the Ieſuits, contrary to their impudent aſſertion.* viz. That no Author of theirs holds it lawful to kill for ill Language. *What the* Caſuiſts *reflect on, in all theſe damnable deciſions.*

ciſions. A paralell between Vaſquez *and* Leſſius, *upon the ſubiect of* homicide, *referrible to all the maintainers of* probable opinions; *whereby it appears, that they are* Pagans *and* Villains *in the opinions one of another, and will riſe up in judgement one againſt another.*

REVEREND FATHERS,

I Have juſt now perus'd your laſt writing; wherein you continue your *impoſtures*, even to the *twentieth*; declaring that you will there put a Period to that kind of accuſation, whereof conſiſted your firſt plea; to come to the ſecond; where you are to take a new courſe to vindicate your ſelves, which is to ſhew, that there are a many other *Caſuiſts* degenerated into *Libertiniſme* as well as you. I ſee then Fathers how many impoſtures I have to anſwer: and ſince that which we are now upon (being the *fourth*) is upon the ſubject of *Homicide*; it will not be unſeaſonable, while I anſwer that, at the ſame time, to give ſatisfaction to the 11,13,14, 15,16,17,18, as relating to the ſame head.

I ſhall therefore, in this Letter, make good the truth of my citations, againſt the falſities you unjuſtly lay to my charge. But ſince you have ſo confidently affirm'd in your writings, *That the opinions of your Authors concerning Murther are conformable to the Deciſions of Popes and the Canons of the Church*, you muſt needs engage me, in the enſuing Letter, to confute a propoſition ſo raſh and withall ſo injurious to the Church. It is a matter of importance to make it appear that ſhe is not in the leaſt tainted with your corruptions, that ſo Hereticks may not take advantage from your extravagances, to draw thence any any thing prejudiciall to her honour. But rather, perceiving on the one ſide your pernicious maximes, and on the other the Canons of the Church, whereby they

they have alwayes been condemn'd, men will at the same time find both what they should avoid and what they should follow.

Your fourth imposture is upon the maxime concerning *Murther* which you pretend I have wrongfully attributed to *Lessius*. 'Tis this. *He who hath a box on the ear given him may immediately pursue his enemy, nay, return it him with his sword, not indeed to be revenged of him, but to recover his reputation.*' Whereupon you say that this opinion belongs to the Casuist *Victoria*. But that is not the businesse in question. For there is no repugnance in affirming it to belong at the same time, both to *Victoria* and *Lessius*: since *Lessius* sayes himself, that it is also *Navarrus*'s, and your Father *Henriquez*'s who teach; *That he who hath receiv'd a box o'th' eare may immediately pursue him that gave it; and load him with as many blowes as he shall think requisite, for the reparation of his honour.* The question then is, to know, whether *Lessius* also be of the same opinion with these Authors; as well as his Brother-*Casuist*. And therefore you adde. *That Lessius cites not this opinion but to refute it; and consequently that I attribute an opinion to him, which he alledges onely to oppose it; which is the basest and most dishonourable action that a writer can be guilty of.* And I maintain, Fathers, that he does not cite it, but to follow it. This is a question of fact; such as whereof the decision is easie enough. Let us then see, how you prove what you assert; and you shall find afterwards, how I prove what I assume.

To shew that *Lessius* is not of that opinion, you say he condemns the practise of it. And to prove that, you cite a passage of his, where he hath these words, *a I condemn the practise of it.* I grant you, that if any one look for these words in *Lessius num.* 82. as they are by you cited, he will find them. But what will he say Fathers, when he finds at the same time, that in the place before mentioned he treats of a question very

a Lib. 2 *c.* 9. *n.* 82.

different

different from that we now ſpeak of, and that the opinion, whereof he, in that place condemns the practice, cannot any way be that now in hand, but another of a quite different nature? And yet to cleare up the buſineſſe, we need but open the book at the very place to which you referre us. For there you will find the ſequel of his diſcourſe in this manner.

He treats of the queſtion, *whether a man may kill for a box o'th' eare*, in *num* 79. and concludes it in *num*, 80. without any the leaſt word of *condemnation*. That queſtion being decided, he opens another in article 81. viz. *whether one man may kill another for opprobrious ſpeeches* And it is upon that that he hath *n.* 82. the words by you cited, *I condemn the practice of it.*

Is it not a ſhamefull thing, Fathers, that you durſt produce theſe words, to perſwade men that *Leſſius* condemnes the opinion, that a man may be kill'd for a box o'th' eare? And that, having in all but his onely proof, you ſhould triumph upon it as you do when you ſay, *That many perſons of quality in* Paris, *having already diſcover'd that palpable falſity, by the very reading of* Leſſius, *and are thereby ſatisfied what credit ought to be given that Libeller.* How? Fathers, is it thus, that you abuſe the confidence, which theſe perſons of quality have in you? To make them believe that *Leſſius* is not of ſuch an opinion, you open his book at a place where he condemn's another. And ſo theſe perſons not diſtruſting you, and not making it their buſineſſe to examine whether the queſtion controverted be treated of, in that place, you baſely abuſe their credulity. I am confident, Fathers, that to avoid ſo ſhamefull a falſehood, you were forc'd to fly to your doctrine of Equivocation, and that reading the whole paſſage *aloud*, you ſaid *to your ſelves*, that ſomething elſe was handled in that place. But I queſtion whether this reaſon, which is enough to ſatisfie your conſciences, will be ſufficient to ſatisfie the juſt quarrell theſe perſons of quality will have againſt you; when they ſhall find themſelves thus deluded by you. Hin-

Hinder them, Fathers, from seeing my LETTERS, since it is the onely course you can take, to keep up your credit for a while. Yet I do not deal so with yours; I send them to all my friends, I wish all the world might see them; and I think there is some reason on both sides. For having published this fourth imposture, with so much noise, you must needs be discredited when it comes to be known that you have supposititiously thrust in one passage for another. It will then be easily imagined, that if you could have found what you look'd for in that place where *Lessius* treated of that matter, you would not have sought it elsewhere; and that you would not have made use of this shift but because you could not fasten on any thing else that favour'd your design. You would have men to find in *Lessius* what you say in your Imposture *pag.* 10. *l.* 12. *that he doth not grant this opinion to be probable even in speculation*: and *Lessius* peremptorily affirmes in his conclusion, *n.* 80. *This opinion, that a man may kill for a box o'th' eare given him, is probable in speculation.* Is not this, word for word, the contrary of your discourse? Who therefore can sufficiently admire, to see with that confidence you produce, *in terminis*, the contrary to a truth in *matter of fact?* So that in stead of what you conclude from your supposed passage, that *Lessius* was not of this opinion, it may very well be concluded from his true passage that he is of this very opinion.

You would further make *Lessius* say, *that he condemns the practise of it.* And yet, as I have already said, there is not the least syllable of *condemnation* in that place; but he sayes thus; *It seemeth that the practise thereof should not* EASILY *be permitted*; *in praxi non videtur* FACILE PERMITTENDA. Is this the language of a man that *condemns* a Maxime? Will you affirme, Fathers, that Adulteries and Incests are not easily *to be permitted*, in the practise? should we not on the contrary, rather inferre, that, since *Lessius* sayes

sayes onely that the practise of it is not easily to be allowed, it may be sometimes allowable, though but seldome: And as if it had been his design to acquaint all the world when it were allowable, and secure the persons offended, as to all scruples of conscience they might be troubled with, in case they knew not on what occasions it were not lawfull for them to kill, in the practise, he hath taken the pains to give them notice of what they should avoid, to practise this doctrine conscienciously. Mind him, Fathers, *It seemeth*, saith he, *that it ought not easily to be permitted*, BECAUSE *of the danger there is, men may be carryed on thereto, out of hatred, or revenge, or with excesse; or that it may prove the occasion of too many murthers.* So that it is clear that this murther will be allowable in the practise, according to *Lessius*, if these inconveniences be avoided; that is to say, if a man can act without hatred, without revenge, and limit himself to such circumstances as may not occasion too many murthers. Would you have an instance Fathers? I have a fresh one for you; that of the box o'th eare at *Compeigne*. For you must needs acknowledge that he who received it, shewed by his after-cariage, that he sufficiently master'd the motions of hatred, and revenge. All he had then to do, was to avoid too great a number of murthers: and you know, Fathers, that it happens so seldome, that *Jesuits* give boxes o'th eare, to the officers of the kings houshold, that it was not much to be feared, that one murther, committed on such an occasion, might have caused a many others in consequence. And so you cannot deny but that Jesuit might have been kill'd with safety of conscience, and that the person affronted might, upon that occasion, have put the doctrine of *Lessius* in practise. And, Fathers, he might haply have done it, had he been brought up in your School; and learned of *Escobar*, that *the man who hath receiv'd a box o'th eare, is accounted dishonourable, till such time as he hath killed the person that gave it him.* But you may,

may, with ſome reaſon, imagine, that the contrary inſtructions he received, from a certain *Vicar*, whom you affect not too much, have not a little contributed in that accident, to the ſaving of a Jeſuits life.

Tell us then no more of theſe inconveniences, avoidable in ſo many occurrences; and which taken away, murther is, according to *Leſſius*, allowable, even in the practick. For your other Authors, cited by *Eſcobar*, acknowledge no leſs. *Is it lawful*, ſayes he, *in the practiſe of Homicide (according to your Society) to kill him that hath given a box o'the ear? Leſſius ſayes, it is lawful in the ſpeculative, but that it ought not to be adviſed in the practick*; non conſulendum in praxi; *becauſe of the danger of hatred, or murthers prejudicial to the ſtate, likely to enſue thereupon.* BUT OTHERS ARE OF OPINION, THAT AVOIDING THOSE INCONVENIENCES, IT IS ALLOWABLE AND SAFE IN THE PRACTICK: *in praxi probabilem & tutum judicarunt Henriquez, &c.* Thus are opinions ſcrued up by degrees to the height of *Probability*. For you have brought this to that pitch by permitting it at length without any diſtinction of *ſpeculation* or *practiſe*, in theſe terms; *It is lawful for a man that hath received a box o'th' ear, to return it immediately with his ſword, not to revenge himſelf, but to preſerve his reputation.* This was taught by your Fathers at *Caen*, in the year 1644. in their publick writings, which the Univerſity [of *Paris*] put up to the Parliament in their 3d. Petition againſt your doctrin concerning *Homicide*, p. 339.

Whence you may obſerve, Fathers, that your own Authors do of themſelves deſtroy that frivolous diſtinction of *ſpeculation* and *practiſe*, which the Univerſity had diſcovered to be ridiculous, and the invention of it a ſecret of your *Politicks*, which it were not amiſs to examine. For beſides that it is neceſſary it ſhould be underſtood, for the better clea-

ring up of the 15, 16, 17, and 18, Impostures, it were not amisse to discover by degrees the principles of this mysterious kind of Policy.

When you undertook to decide cases of Conscience in a gentle and complying way, you met with some wherein *Religion* onely was concerned, as the questions concerning *contrition*, *penance*, the *Love of God*, and all those that relate to the interiour of mens consciences. But you have found others, wherein the *State* is concerned as well as *Religion*, such as are those of *Usury*, *Bankrupts*, *Homicide*, and the like. And it is a thing lies very heavie on the spirits of those who have a reall love for the Church, to see, that in abundance of occasions wherein you had onely Religion to deal withall (this world being not the place where God visibly exercises his justice) you have subverted the Laws thereof without the least feare, caution or distinction, as may be seen in your so confident opinions against penance and the love of God.

But in those wherein both Religion and the state are concerned, you have cloven your decisions, and, in such cases, formed two questions. One you call that of *speculation*, wherein, considering those crimes in themselves, without regarding the interest of the State, but onely the law of God prohibiting them, you have, without any trouble, allowed them, and consequently overturned the law of God that condemned them. The other you call that of *practise*; wherein (reflecting on the prejudice done to the State thereby, and the presence of the Magistrates, who maintain the publick safety,) you do not alwayes allow in the practise, those murthers, and crimes which you found lawfull in the speculation, so to secure your selves as to the Judges. Thus, for instance, to the question, whether it be lawfull to kill for opprobrious speeches, your Authors *b Filiutius*, *c Reginaldus*, and others answer; *It is lawfull in the speculation*, *ex probabili*

b Tr. 29. cap. 3. num. 52. c L. 21. cap. 5. num. 63.

opinione

opinione licet. But I do not approve the practiſe of it, by reaſon of the great number of murthers, which would happen, and the prejudice it would be to the ſtate; if all evil ſpeakers were killed; beſides that, a man might be puniſhed by the hand of juſtice for killing upon that occaſion.

Thus do your opinions at firſt ſhoot forth under this diſtinction; by means whereof you ruine onely Religion, without doing any viſible injury to the State. Thus do you think your ſelves in a ſecure poſture: For you imagine that the eſteem you have in the Church, will keep men from puniſhing your attempts againſt truth, and that the caution you uſe, in *not eaſily* allowing what you think Lawfull to be put in practiſe, will ſecure you as to the Magiſtrates, who not being judges of caſes of Conſcience, are not properly to meddle with any thing but the externall practiſe. Thus an opinion which were condemnable under the name of practiſe, is ſecurely advanced under that of ſpeculation: Now this foundation being well laid, it is no hard matter to build up your other maximes upon it. There was an infinite diſtance between the prohibition which God made to kill, and the ſpeculative permiſſion which your Authors have given to do it. But the diſtance between this permiſſion and the practiſe is not very great. All then one hath to do, is to ſhew, that what is allowable in the ſpeculative, is alſo in the practiſe. To do this a man cannot want reaſons; you have furniſhed us with caſes of much more difficulty. Would you ſee Fathers how it may be attained? Follow this ratiocination of *Eſcobar*, who hath clearly decided it, in the firſt of the *ſix* Tomes of his grand *Moral Divinity*; which I mentioned before, where he is otherwiſe illuminated, then he was in the collection he made of your 24. Antients. For whereas he thought at that time there might be opinions probable in the ſpeculative, which yet were not ſafe in the practice, he hath ſince found out the contrary, and hath eſtabliſhed it in this laſt work of his; ſo ſtrangely is the

doctrine of Probability cultivated by time, as well as every probable opinion in particular. Hear himself; *d I see not*, saith he, *how it should be, that what seems allowable in the speculative, should not be such in the practick, since that what may be done in the practick, depends on what is found allowable in the speculative, and that these things differ not one from another, but as the effect and the cause. For speculation is that which determines the action.* WHENCE IT FOLLOWETH, THAT A MAN MAY WITH A SAFE CONSCIENCE FOLLOW IN THE PRACTICK THE OPINIONS THAT ARE PRORABLE IN THE SPECULATIVE; *nay, and that with more safety, then those which a man hath not, speculatively, well examined.*

Certainly, Fathers, your *Escobar* reasons very well sometimes. And indeed, there is such an allyance between *speculation* and *practise*, that when one hath taken root, you make no difficulty to permit the other, without shadowing the businesse at all. This is apparent in the permission to kill for a box o'th' ear, which from simple speculation, hath by *Lessius*, been confidently stretched to a practise, which ought *not easily to be permitted*; and thence, by *Escobar to an easie practise*; whence your Fathers of *Caen* have cram'd it up to an absolute permission, without any distinction of *Theory* or *practise*, as you have already seen.

Thus do you give your opinions an insensible growth. Should they of a sudden shoot out into their extremities, they would cause horrour. But this slow and insensible progresse gently reconciles them to mens humours, and takes away the scandall of them. And by this means the permission of killing, so odious to Church and State, is first introduced into the Church, and out of the Church into the State.

The same successe hath the opinion of killing for *ill language* met with, for it is now arrived to an equall permission without any distinction. I should not spend

d *In prolog. n.* 15.

time

time to cite the passages of your Fathers concerning it, were it not necessary, to confound that height of confidence you have in affirming two severall times in your fifteenth *Imposture* p. 26, and 30. *That there is not any Jesuit that permits killing for opprobrious language.* When you affirm such things, Fathers, you should take some course that I might not see them; since I can with so much ease answer them. For besides, that your Fathers *Reginaldus, Filiutius, &c.* have permitted it in the speculative, as hath been already said, and that thence the principle of *Escobar* does safely guid us, to the practise: I have this to adde; that divers Authors of yours have, *in terminis*, permitted it: and among others Father *Hereau*, in his publick Lectures; upon which he was by the kings order secur'd, in your house; for having taught, besides diverse other errours, *That when he who disgraces us before persons of quality, continues to do so, after he had had notice given him to forbear, it is lawfull for us to kill him; not publickly indeed, for fear of scandal, but secretly,* SED CLAM.

I have told you already, of your Father *Amicus*; and you are not to learn, that his doctrine on this subject, was censured by the University of *Lovain*, in the year 1649. and yet, it is not two moneths since that your Father *du Bois* hath maintain'd at *Rouen*, that very censured doctrine of *Amicus*; and hath taught, *That it is lawful for a Religious man to maintain the honour which he hath by his virtue acquired, even by killing him who would blast his reputation, etiam cum morte invasoris.* Which gave such a scandall to that City, that all the Pastors joyned together to cause him to be silenc'd, and to oblige him to retract his doctrine by Canonicall ways. The businesse is in the Bishops Court.

What have you now to say, Fathers? How will you presume to maintaine hereafter, *that no Jesuit was ever of opinion that it was lawfull to kill for ill language?* Or need we any thing else to convince you then the opinions which I have cited of your Fathers,

ſince they forbid not to kill ſpeculatively, but onely in the practick, *becauſe of the inconvenience that would thereby happen to the State?* For I ask you hereupon, Fathers, whether the maine buſineſſe of our diſpute be not to examine whether you have not ſubverted the law of God which forbids *homicide?* The queſtion is not to know whether you have injured the State, but Religion. What advantage is it to you, in this kinde of diſpute, to ſhew that you have had a tenderneſſe for the State, when at the ſame time you make it appeare that you have deſtroyed Religion, by affirming, as you do, *p.* 28. *l.* 3. *That the meaning of* Reginaldus, *upon the queſtion of killing for opprobrious ſpeeches, is, that a private man hath a right to uſe that kind of defence, conſidering it ſimply in it ſelfe.* I deſire no more then this acknowledgement to confound you. A private man, ſay you, hath a right to make uſe of this defence; that is to ſay; to kill for opprobrious language, conſidering the thing in it ſelf. And conſequently, Fathers, the law of God which forbids killing, is deſtroyed, by this deciſion.

Nor does what you ſay afterward make any thing for you, *that it is unlawfull and condemned, even by the Law of God, becauſe of the murthers and diſorders which might thereupon happen in the State; and that men are obliged, in relation to God, to be tender of the welfare of the State;* This is to fly out of the queſtion. For, Fathers, there are two *Lawes* to be obſerved; one, forbidding to kill, the other, forbidding to endammage the State. *Reginaldus* hath not haply broken that Law which forbids to prejudice the State; but hath infallibly violated that which forbids killing. Now all the matter in queſtion is of this latter Beſides that your other Fathers who have permitted theſe murthers in the practiſe, have deſtroyed both. To go yet a little higher. We are ſatisfied that you do ſometimes forbid men to prejudice the State; and you affirme your deſign therein is to obſerve the law of God, obliging them

them to defend it. This may be true, though it be not certain; ſince you might do the ſame thing, meerly out of a fear of the Magiſtrates. Let us then examine from what principle this motion proceeds.

Were it not true, Fathers, did you really look upon God, and that the obſervation of his law, were the firſt and principall object of your reſolutions, that this reſpect and reverence would conſtantly guid all your more important deciſions; and would engage you upon all occaſions to be tender of the concernments of *Religion*? But if, on the contrary, it be apparent, that you violate, in ſo many occurrences, the moſt ſacred proviſions that God hath made for men, when you have nothing to oppoſe but his Law; and that even in thoſe emergencies wherein it is moſt concerned, you deſtroy that law of God, which forbids theſe actions, as criminall in themſelves; and are not by any thing deterred from approving them in the practick, but by a fear of the Iudges, do you not give us juſt cauſe to imagine, that it is not God you reflect on in that feare; and that, if in appearance you maintain his Law, in what relates to the obligation of not prejudicing the State, it is not out of any tenderneſſe you have for his law, but to compaſſe your own ends; a method hath ever been obſerved by the moſt atheiſticall *Politicians*?

How, Fathers, you will tell us, that there is a certain right to kill for opprobrious language, when a man reflects onely on the Law of God which forbids murther? And having thus violated the eternall law of God, you think to take away the ſcandall you had raiſed, and perſwade us you are very reſpectfull towards him, by adding that you forbid the practiſe of it upon certain conſiderations of *State*, and for fear of the Iudges? Is not this rather to adde a new ſcandall to the other, not out of the reſpect you ſeem to have therein for the Iudges; for that is not it I lay to your charge, and you are very pleaſant

upon that ſtring, *pag.* 29. I do not, I ſay, charge you with a fear of the Judges, but that you feare nothing but the Judges, and not the Iudge of Iudges? That is it I quarrell at, becauſe it is to make God a milder enemy to crimes then men. Had you affirmed it lawfull to kill an evill ſpeaker, according to men, but not according to God, it were more ſupportable; but that that which is too criminall to be ſuffered by men, ſhould be innocent and juſt in the ſight of God, who is juſtice it ſelf, what does it but diſcover to all the world, that, (by this horrid confuſion of things, ſo contrary to the ſpirit of the Saints,) you are grown impudent towards God, and are afraid of men? Had you been ſincerely minded to condemn theſe *homicides*, you would not have taken away the commandment of God which forbids them: and if you durſt have permitted them at firſt ſight, you would have permitted them openly, notwithſtanding the Lawes both of God and men. But as you would have them ſenſibly creep into permiſſion, and ſurpriſe the magiſtrates, the Sentinells of publick ſafety, ſo have you gone ſubtilly to work by cleaving your maximes, and propoſing on the one ſide, *that it is lawfull in the ſpeculative to kill men for opprobrious ſpeeches* (for you are permitted to examine things in ſpeculation) and producing, on the other, this maxime independently from the other, *That what is lawfull in the ſpeculative is alſo ſuch in the practick*. For what concernment does the State ſeem to have in this generall and metaphyſicall propoſition? And ſo theſe two principles being, as not dangerous, ſeparately received, the vigilance of the Magiſtrate is eluded, ſince there needs no more then to faſten theſe Maximes together, to draw them from this concluſion, which is that you would aim at, That it is allowable, in the practick, to kill onely for opprobrious ſpeeches.

This indeed, Fathers, is one of the moſt ſubtile contrivances of your Politicks, to ſeparate in your writings, the

the Maximes which you joyn together in your judgements. 'Twas ſo by pieces that you eſtabliſh'd your doctrine of *Probability*, which I have often inſiſted on. And this generall principle being laid as a corner-ſtone, you ſeparately advance ſuch things, as being innocent in themſelves, yet become horrid joyn'd to that pernicious principle. I ſhall onely inſtance in what you ſay, *pag.* 11. in your impoſtures, and which I am oblig'd to make ſome anſwer to, *viz.* *That many famous Divines are of opinion, that one may kill another for a box o'th' eare given.* Certain it is, Fathers, that if a perſon that did not maintain Probability had ſaid it, there were nothing to be quarrelled at, ſince it were onely to make a ſimple recitall that were not of any conſideration. But for you, Fathers, and all thoſe that maintain that dangerous doctrine, that whatſoever is approv'd by eminent Authors, is probable and ſafe in point of conſcience, when you add thereto that many famous Authors are of opinion that it is lawfull to kill for a box o'th' ear, what do you but put ſtilletto's into the hands of all Chriſtians, to kill thoſe ſhall offend them, aſſuring them that they may do it with ſafety of conſcience; becauſe they ſhall therein follow the opinions of ſo many *grave* Authors?

What horrid language is this, which, while it affirms that ſome Authors hold a damnable opinion, is at the ſame time a deciſion in favour of that damnable opinion, and authoriſes in conſcience whatever it does but cite! It is underſtood, Fathers, to be the language of your School. And it is a thing to be ſtartled at, that you have the face and confidence to ſpeak ſo loud, ſince it viſibly diſcovers your judgement and is a plain demonſtration that you hold this opinion, *that it is lawful to kill for a box o'th' eare*, to be ſure in point of conſcience, as ſoon as you had told us, that many famous Authors maintain'd it.

You cannot ſhift it off, Fathers; no more then you can make your advantage of the paſſages of *Vaſ-*

quez and *Suarez*, which you object to me; wherein they condemn these murthers which their Brethren approve. These testimonies severed from the rest of your doctrine might dazle their apprehensions, who are not sufficiently skilled therein. But we must joyn your principles and Maximes together. You say here that *Vasquez* does not permit these murthers; but what will you say on the other side, Fathers? *That the probability of one opinion, hinders not the probability of another opinion contrary thereto.* And in another place, *That it is lawfull to follow the lesse probable, and lesse safe opinion, discarding the more probable and more safe opinion.* What may be inferred from all this summ'd up together, but that we have an absolute liberty of conscience to follow which we shall think good, of all these opposite opinions? What's become, Fathers, of the fruit you were in hope to reap from these citations? It's blasted to nothing, since there needs no more for your condemnation, then to draw up these Maximes into one body, which you, for your justification, suffer to straggle up and down. To what end therefore do you produce these passages of your Fathers, which I have not cited, to mittigate those which I have, since there is nothing common between them? What priviledge does this give you to call me an *impostor*? Have I affirmed that all your Fathers are in the same degree of degeneration? Nay, have I not, on the contrary, made it appear, that your main design requires you should have some of all opinions, to be made use of, on all occasions? To those who are inclinable to murther, you will recommend *Lessius*; to those that are not, you will produce *Vasquez*; that so none be dismist, dis-satisfied; and without having of his side a *grave* Author. *Lessius* shall speak of *Homicide* like a *Pagan*, and haply, of *almes* somewhat like a *Christian*; *Vasquez* shall speak of alms like a *Pagan*, and of murther like a *Christian*. But by the assistance of the *Probability* which *Vasquez* and

and *Lessius* joyntly maintain, and which renders all opinions common and indifferent, they will reciprocally lend one the other, their sentiments, and will be engaged to absolve those who shall have acted according to the opinions which either of them condemns. It is therefore this variety that augments your disorder. Uniformitie were much more tolerable, and there is nothing so contrary to the expres rules of Saint *Ignatius* and your first *Generals* as this endless confusion of all sorts of opinions. I shall one day have some discourse for you about it; and it will be matter of astonishment, to see how you are fallen from the first spirit of your institution; and that your own Generals have foreseen, that the extravagance of your doctrine in point of *Moraliy*, might prove fatal, not onely to your Society but to the whole Church.

In the mean time, take it from me, you shall not make any advantage of the opinion of *Vasquez*. It were a miraculous thing, if among so many *Jesuits* as have written, there were not one or two that should affirm what all Christians acknowledge. There's no great reputation in maintaining that it is not lawfull to kill for a box o'th' ear, according to the Gospel; but it is an horrid shame to deny it. So that this contributes so little to your justification, that there's nothing makes more against you, since that having had amongst you such Doctors as have told you the truth, you have not remained in the truth, and have loved the darkness better then the light. For you have learned of *Vasquez*, *That it is a Pagan, and not a Christian opinion, to affirme that a man may give a blow with a stick to him who had given him a box o'th' ear, That it is to destroy the Decalogue and the Gospel, to affirm that one man may kill another upon that account, and that the lewdest villaines that have any thing of man-kind in them acknowledge as much.* And yet, contrarie to these truths, you have suffered *Lessius*, *Escobar*, and the rest, to decide, That all the prohibitions which God hath made against Homicide, hinder not but

that

that a man may be killed for a box o'th' ear. To what end was it that that paſſage of *Vaſquez* was brought in to confront the opinion of *Leſsius*, unleſs it be to ſhew that *Leſſius* is a *Pagan and a Villaine* according to *Vaſquez* ? and that is more then I durſt have ſaid. What concluſion then can we make hence, but that *Leſſius deſtroys the Decalogue and the Goſpel*? That at the laſt day *Vaſquez* ſhall condemn *Leſſius* upon that point, as *Leſſius* ſhall condemn *Vaſquez* upon another ; and that all your Authors will riſe up in judgement one againſt another, reciprocally to condemn one another, in their deplorable exceſſes againſt the law of JESUS CHRIST.

Let us then conclude, Fathers, that, (ſince your probabilitie makes the good opinions of ſome of your Authors unſerviceable to the Church, and advantageous onely to your ſelves in point of Policy,) all they do, is, by their contradictions, to diſcover the doubleneſs of your hearts ; which you have clearly demonſtrated by aſſuring us, of the one ſide, that *Vaſquez* and *Suarez* are of contrary opinions upon the point of *Homicide* ; and of the other, that many eminent Authors are for Homicide, ſo to put men into two ſeveral wayes, by deſtroying the ſimplicity of the ſpirit of God ; who hath a curſe reſerved for the double-hearted, and thoſe that halt between two wayes. *Væ duplici corde, & ingredienti duabus viis.*

September 30. 1656.

To

To the ſame.

LETTER XIV.

ARGUMENT.

The caſe of Homicide *further argued, by way parallel between the deciſions of the* Jeſuits, *and the principles of* Nature *and* common ſenſe. *The ſame put into the ballance with the Politick proviſions of* Pagans, *concerning* Murther, *and the* Caſuiſts *found far ſhort of Infidels and Idolaters in point of Morality. The value of a man's life according to* Molina. *A man that would take away an* Apple *from us, may be killed according to* Leſſius. *Their deciſions concerning* Murther *compared with the ſpirit of the* Church, *and the vaſt diſproportion between them. The procedure of the* civil Magiſtrate *and that of the* Jeſuits *in order to the taking away of mens lives conſidered. A parallel between the Kingdome of Chriſt and that of Satan, whereby is diſcovered under whoſe banners the* Caſuiſts *fight.*

REVEREND FATHERS,

HAd I no more to do but to anſwer the three impoſtures which are yet behind upon the point of *Homi-*

Homicide, I ſhould have no long diſcourſe to make, for you ſhould finde them refuted in few words: but thinking it a buſineſs of greater conſequence to awaken the world with the horror of your opinions upon this ſubject, then to juſtifie the exactneſs of my citations; I ſhall be forced to beſtow the greateſt part of this Letter to refute your maximes, ſo to convince you, how far you have degenerated from the ſentiments of the *Church*, nay indeed, from thoſe of *Nature*. The permiſſions of killing which you grant on ſo many occaſions ſufficiently diſcover, that as to that point you have ſo far forgotten the Law of *God*, and put out the light of *Nature*, that it were but neceſſary you were reduced into the moſt ſimple principles of *Religion* and *common ſence*. For what can be more natural then this ſentiment, *That one private perſon hath no right over the life of another? We are ſo far inſtructed of our ſelves*, ſaith *Saint Chryſoſtome*, *as that when God laid down the precept of not killing, he hath not added, that it is becauſe Homicide is an evil*; *but becauſe*, ſayes this Father, *that the Law ſuppoſes that men had already learned that truth of Nature*.

So that men have at all times been ſubject to this commandment: the Goſpel hath confirmed that of the Law, and the Decalogue did only renew what men had received from God before the Law, in the perſon of *Noah*, of whom all men were to ſpring. For upon that reſtauration of the World, God ſaid to this Patriarch: *And at the hand of man, even at the hands of a mans brother will I require the life of man. Who ſo ſheddeth mans blood, by man ſhall his blood be ſhed*; *for in the image of God hath he made man*.

By this general prohibition are men deveſted of all power over the lives of men. And God hath ſo far reſerved it to himſelf, that, according to Chriſtian Truth, oppoſite in this to the falſe Maximes of Paganiſme, a man hath not indeed any power over his own life. But in regard that his providence thought fit to take

take ſome courſe to preſerve the Societies of men, and to puniſh the wicked that ſhould diſturbe them, he hath himſelf eſtabliſhed certain Laws, to deprive guilty perſons of their lives: and ſo thoſe murthers, which, without his order, were attempts liable to puniſhment, become, by his order, commendable chaſtiſements; which taken away, there is nothing but what is unjuſt therein. Thus much hath been excellently well repreſented by Saint *Auguſtin*, in his firſt book of the City of God, *ch.* 21. *God himſelf*, ſaith he, *hath made certain exceptions in this general prohibition of killing, either by the Laws, which he hath eſtabliſhed for the putting to death of guilty perſons, or by the particular orders he hath ſometimes given, to put to death ſome certain perſons. So that when men kill in that caſe, it is not man that kills, but God, of whom man is only the inſtrument, as a ſword in the hand of him that makes uſe of it. But theſe caſes excepted, who ever kills is guilty of Homicide.*

It is then out of all queſtion, Fathers, that God only hath the power to take away life, and that nevertheleſs having eſtabliſhed Laws to put the guilty to death, he hath made Kings and Republicks the Guardians of this power. And this is taught us by Saint *Paul*, when ſpeaking of the right which ſupream Authorities have to put men to death, he derives it from heaven, ſaying, *That they carry not the ſword in vain, as being the Miniſters of God to execute vengeance upon the evil doers.*

But as they derive this power from God, ſo does he oblige them to exerciſe it as God himſelf would, that is to ſay, with juſtice, according to this ſaying of Saint *Paul* in the ſame place, *For Magiſtrates are not to be feared for good works but for evil. Wilt thou then be without fear of the power? Do well; ſo ſhalt thou have the praiſe of the ſame. For they are the Miniſters of God for good.* And this reſtriction is ſo far from abating any thing of this power, that, on the contrary, it extreamly heightens it, becauſe it is to make it like that of

of God, who is impotent as to the doing of evil, and omnipotent as to the doing of good, as alſo to diſtinguiſh it from that of Devils, who are impotent as to the doing of good, and whoſe power is only imployed in evil. There is only this difference between God and Soveraigns; that God being Juſtice and Wiſdome it ſelf, he may without any ceremonies put to death whom he pleaſes, and that when he pleaſes, and after what manner he pleaſes. For beſides that he is the ſoveraign diſpoſer of mens lives, he cannot take them away either without cauſe or cognizance, ſince he is as incapable of injuſtice, as of errour. But Princes are not to proceed ſo, becauſe they are not ſo the Miniſters of God, but that they are ſtill men and not Gods. They may be ſurprized by evil impreſſions; they may be exaſperated by falſe ſuggeſtions; they may be tranſported by paſſion; and this is it hath engaged them to lay down certain humane proviſions, and in their Dominions to eſtabliſh Judges, to whom they have communicated that power, that ſo the authority which God hath inveſted them with, might not be imployed but to the end for which they had received it.

You are then to conceive, Fathers, that to be exempted from the guilt of murther, it is requiſite a man ſhould act joyntly, both by the authority of God, and according to the juſtice of God; and if theſe two conditions meet not together, one offends either by killing with his Authority, but without his juſtice; or by killing with his juſtice, but without his Authority. From the neceſſity of this union, it happens, according to Saint *Auguſtin*, that *he who without authority kills a guilty perſon becomes guilty himſelf, for this reaſon principally that he uſurps an Authority which God had not given him*; and on the contrary, the Judges, who have this Authority, are nevertheleſs *homicides*, if they put to death an innocent perſon, contrary to the Laws they ought to have obſerved.

Theſe,

Theſe, Fathers, are the principles of publick ſafety and tranquillity, which have been received through all times and in all places, and upon which all Lawgivers, as well ſacred, as profane, have eſtabliſhed their Laws; inſomuch that even Pagans have made no exception to this rule, unleſs it ſo happened that there were no other way to avoid the loſs of chaſtity or life, as conceiving, that, as *Cicero* ſaith, *the Laws themſelves ſeemed to offer their aſſiſtance to thoſe that are in ſuch an extremity.*

But, this caſe excepted, which yet I have nothing to ſay to in this place, that there ever was any Law that permitted private perſons to kill, or hath ſuffered it, as you do, to put off an affront and to avoid the loſs of honour or eſtate, when a man is not at the ſame time in any danger of his life, is a thing, Fathers, which I maintain was never done even by Infidels. Nay, on the contrary, they have expreſly forbidden it. It was one of the Laws of the 12. Tables at *Rome, That it was not lawful to kill a Thief in the day time, who did not defend himſelf by force of arms.* Which was no more then what had been before forbidden in *Exodus* c. 22. And the Law *Furem, ad Legem Corneliam*, taken out of *Ulpian, forbids the killing of Thieves even in the night time, if they put us not in danger of our lives.* See it in e *Cujacius.*

Tell us now, Fathers, by what authority you permit what both divine and humane Laws prohibit, and by what priviledge f *Leſſius* could ſay, *That it was, in Exodus prohibited to kill Thieves in the day time, who defend not themſelves by force of arms, and they are puniſhable by the hand of juſtice that ſhould kill in that manner. And yet all this would not make a man guilty in point of conſcience, when a man is not certain that he ſhall be able to recover what is taken from him, or that he doubt it, as Sotus ſaith, becauſe a man is not obliged to put himſelf to the hazzard of loſing any thing to ſave a Thief? And all this*

e *tit. dig. de Juſtit. et. jure, ad l. 3.* f *l. 2. c. 9. non. 66. & 72.*

is

is allowable even in Eccleſiaſticks. What ſtrange confidence is this! The Law of *Moſes* puniſhes thoſe that kill Thieves, when they do not attempt our lives, and the Law of the *Goſpel*, according to you, ſhall abſolve them? How, Fathers, is JESUS CHRIST come to deſtroy the Law, and not to fulfil it? *The Judges*, ſaith *Leſſius*, *would puniſh thoſe that ſhould kill upon ſuch an occaſion, and yet a man were not guilty in point of conſcience.* Is it that the Morality of JESUS CHRIST is more cruel, and leſs an enemy to murther, then that of pagans, out of which the Judges have taken thoſe civil Laws that condemn it? Do Chriſtians make a greater account of the things of this world, or leſs of mens lives, then Idolaters and Infidels have done! What ground do you take for this Fathers? Not any expreſs Law either of God or men; but only this extravagant way of diſcourſe. *The Laws*, you ſay, *permit a man to defend himſelf againſt Thieves, and to oppoſe force with force. Now this defenſe once permitted, murther muſt alſo be thought permitted, ſince that without it it were many times impoſſible for a man to defend himſelf.*

It is falſe, Fathers, this defence being permitted, that Murther is alſo permitted. 'Tis this cruel way of defending ones ſelf is the ſpring of all your Errours, and which is called by the faculty of *Lovain*, A MURTHERING DEFENCE, *Defenſio Occiſiva*, in the cenſure of the Doctrin of your F. *Amicus*, upon Homicide. I therefore maintain againſt you, that there is ſo great a difference, according to the Laws, between killing and defending oneſelf, that even in the ſame occaſions, wherein Defence is allowed, Murther is forbidden, when a man is in no danger of life. Take it, Fathers, out of *Cujacius*, in the ſame place: *It is lawful to thruſt him back who comes to poſſeſs himſelf of what is ours*; BUT IT IS NOT LAWFUL TO KILL HIM. And further, *If any one come to ſtick us and not to kill us, it is indeed lawful to put him back*, BUT IT IS NOT LAWFUL TO KILL HIM.

Whence

Whence then do you derive the priviledge to affirm, as *Molina*, *Reginaldus*, *Filiutius*, *Eſcobar*, *Leſſius*, and others do, *That it is lawful to kill him that comes to ſtrike us*; and elſewhere, *it is lawful to kill him that comes to affront us, according to the judgement of all Caſuiſts, ex ſententia omnium*, as *Leſſius* ſaith, *num.* 74? By what authority do you who are but private men, communicate this power to other private men, nay, to Religious men? And how dare you preſume to uſurp this right of life and death, which belongs eſſentially only to God, and is the moſt glorious character of a ſupream power? This you ſhould have anſwered; and you think you have done us abundance of right, by ſaying ſimply in your 13. Impoſture, *That the valuable conſideration for which Molina permits a man to kill a thief who runs away without doing us any violence, is not ſo ſmall as I ſaid it was; & that it is requiſite it ſhould be greater then of ſix Duckets.* What pitiful ſtuffe is this, Fathers, where would you determine it? At 15. or 16. Duckets? I ſhall have the ſame reproach for you. At leaſt you cannot aſſert it ſhould exceed the value of a horſe; for g *Leſſius*, clearly decides; *That it is lawful to kill a Thief that is run away with a horſe of ours.* But I tell you once more, that, according to *Molina*, this value is determined at 6. duckets, as I have cited him: and if you will not agree to it, put it to ſuch Umpirage as you cannot but ſtand to. I choſe to that end your Father h *Reginaldus*, who explaining that very place of *Molina*, declares, *that Molina there* DETERMINES *the value for which it is not lawful to kill, at* 3. *or* 4. *or* 5. *duckets.* And ſo Fathers, I ſhall not have only *Molina* but alſo *Reginaldus* on my ſide.

I ſhall finde no harder task to refute your 14. impoſture touching the permiſſion *to kill a Thief who would rob us of a Crown* according to *Molina.* This is ſo clear, that i *Eſcobar* ſhall be my witneſs

g *l.* 2. *c.* 9. *n.* 74. h *l.* 21. *num.* 68. i *tr.* 1. *ex.* 7. *num.* 44.

for

for it, *Molina*, ſaith he, *doth regularly determine the value for which a man may be killed, at a Crown.* And all you have to lay to my charge, in the 14. impoſture, is, that I have ſuppreſſed the laſt words of that paſſage, viz. *that men ought to obſerve herein the moderation of a juſt defence.* Why do you not alſo quarrel at *Eſcobar* for not having expreſſed them? But how pitifully ſubtile you are? You think men underſtand not what it is, according to you, for a man to defend himſelf. Do we not know that it is to make uſe of a *murthering defence?* You would perſwade us that *Molina's* meaning in it is, that when a man is in danger of his life by keeping his crown, then he may kill, ſince it is in his own defence. Were this true, Fathers, why ſhould *Molina* ſay in the ſame place; *That in that, he is contrary to Carerus* and *Bald.* who permit killing in ones own defence? Take it therefore from me, that he ſimply means, that, if a man can keep his crown without killing the thief, he ought not to kill him; but that if he cannot ſecure it but by killing him, though he run no hazzard in point of life, as in caſe the Thief have no arms, it is lawful to arm againſt him and to kill him, to ſecure the crown; and that ſo doing, a man does not, according to him, exceed the moderation of a juſt defence. And that it is clearly ſo, let him explain himſelf, k *A man may be ſaid not to exceed the moderation of a juſt defence, though he take arms againſt thoſe that have not any; or have the advantage of them in the goodneſs of the arms. I know there want not thoſe who are of a contrary opinion: but I approve not their opinion, not even in the exteriour tribunal.*

Thus, Fathers, have I made it apparent, that your Authors permit killing for the defence of a mans eſtate and his honour, though he be not in the leaſt danger of life. From this principle do they authoriſe Duels, as I have diſcovered by ſo many paſſages, to which

k *tom.* 4. *tr.* 3. *d.* 11. *n.* 5.

you

you have made no anſwer at all. You meddle not in your writings, but with one ſingle paſſage of your F. *Lay-man* who permits it, *in caſe a man were otherwiſe in danger to loſe his fortune or his reputation:* and ſay, that I have ſuppreſſed what he addes, that *that happens very ſeldom.* O how I admire you Fathers; theſe indeed are excellent impoſtures that you charge me with! It is indeed a queſtion, to know whether this caſe happen ſo ſeldom? But what we have under conſideration is whether it be lawfull to fight a duell in ſuch a caſe. Theſe are two different queſtions. *Lay-man*, in the quality of a Caſuiſt is to judge whether duelling be lawfull, and he declares for the affirmative. We can without him, be our own judges, whether that caſe happen ſeldom, and ſhall tell him, that *it is very ordinary.* And if you will take your good friend *Diana's* word for it, he will tell you it is *very frequent.* But whether it happen ſeldom or not, and that *Lay man* follow therein *Navarrus*, as you will needs have us believe, is it not an abominable thing, that he ſhould conſent to that opinion; that to preſerve an uncertain reputation, it is lawfull in point of Conſcience to accept a challenge; contrary to the Acts and Edicts of all Chriſtian States; and againſt all the Canons of the Church; though you have not, to authoriſe all theſe diabolicall Maximes, either Lawes, or Canons, or authorities of Scripture or Fathers; or the example of any one Saint; but onely this impious ratiocination; *Honour is more precious then life; But it is lawfull for one man to kill another in defence of his life; it is therefore lawfull to kill in defence of a mans honour?* How, Fathers, becauſe mankind is ſo degenerated, as to love his counterfeit honour more then the lives which God hath given them to ſerve him in, it ſhall be lawfull for them to murther one another, to preſerve it? That is it which is the moſt horrid of all, that men do love that honour, beyond their lives. And yet this contagious itch of honour, which were enough to ſoyle the beſt and

1 *Taſt.* 5 tr. 15. *Miſc.* 2. *Reſol* 99.

holieſt

holieſt actions, if they were referred to that end, ſhall have the faculty to juſtify the moſt criminal; becauſe they are referred to that end? What confuſion is this, Fathers, and who ſees not what exceſſes may be the iſſue of it?

For it is apparent, that it will be ſtretched to killing for the moſt inconſiderable things, when it ſtands upon a mans honour to preſerve them; nay, I tell you ſo far as to kill *for an apple*. You would raile againſt me, fathers, and would ſay that I draw malicious conſequences from your doctrine, were I not ſupported by the authority of grave *Leſſius*, who, *num.* 68. ſpeaks thus. *It is not lawfull for one man to kill another to preſerve a thing of little value, as for a buſineſſe of a crown,* OR FOR AN APPLE, AUT PRO POMO, *in caſe it were a great diſhonour to him to loſe it: For in ſuch a caſe a man may recover it, nay if need be, to that end, kill the perſon that hath it; & ſi opus, occidere: becauſe this is not ſo much to defend one's goods, as ones honour.* This is cleare enough, Fathers; And to conclude your doctrine with a maxime that comprehends all the reſt, take this of your Father *Hereau*, who had it out of *Leſſius*; *The right of defending ones ſelfe extends to what ever is neceſſary to ſecure us from whatſoever may be of injury.*

What ſtrange conſequences are there lodged in this inhumane principle! How is all the world obliged to oppoſe it; and above all, thoſe that have any relation to the publick. It is not onely the generall intereſt that engages them thereto, but alſo their own private intereſt, ſince your Caſuiſts, cited in my Letters, extend their permiſſions to kill, even to them. Thus, the factious who fear puniſhment for their attempts which yet never ſeem unjuſt to them, eaſily perſwaded that they are oppreſſed by violence, will preſently believe that the right of defending ones ſelf extends to whatſoever is neceſſary to ſecure a man from all injury. They will never be troubled with that remorſe of Conſcience, which ſmothers ſo many crimes as ſoon as they

are

are brought forth, and will make it their onely buſineſs to overcome the external obſtacles that lye in their way.

I ſhall ſay nothing of them here, Fathers, no more then of the murthers you have permitted, which are yet more abominable and of greater concernment to the State then all thoſe whereof *Leſſius* treats ſo openly in the 4. and 10. *doubts*, and not onely he but a many more of your Authors. It were to be wiſhed, that theſe horrid maximes had never come out of hell, and that the Devil, who is the firſt Author of them, had never met with men ſo far devoted to him, as to publiſh them among Chriſtians.

From all I have ſaid hitherto, it may be eaſily judged what a vaſt contrariety there is between your degenerate opinions, and the rigour of civil and Pagan Laws. What will they be when compared to the Eccleſiaſtical Laws, which muſt be incomparably much more holy: ſince it is the Church that onely knows and poſſeſſes true holineſs? With much more reaſon, hath this chaſt ſpouſe of the Son of God, who in imitation of her Beloved can well ſhed her own bloud for others, and not that of others for her ſelf, a particular horror for Murther, ſuch as is proportionable to the particular illumination God hath honoured her with. She conſiders men, not onely as men, but as the images of that God whom ſhe adores. She hath for every one of them an holy reſpect, which makes them all venerable, as redeemed by an infinite price, to be made the Temples of the living God. Accordingly ſhe looks on the death of a man killed without the order of God, not onely as Murther, but as Sacriledge alſo; depriving her of one of her members; ſince that whether he be one of the faithfull or not, ſhe ever conſiders him as either actually being one of her members, or in a capacity to be ſuch.

For, Fathers, ſince God became man for the ſalvation of men, their condition is ſo conſiderable to the Church,

Church, that ſhe hath ever puniſhed Homicide, whereby they are deſtroyed, as one of the greateſt crimes can be committed againſt God. I will give you ſome inſtances of it, not with any thoughts that all thoſe ſeverities ought to be continued; I know the Church is at liberty to diſpoſe ſeveral wayes of that exteriour diſcipline, but onely to ſhew you, what her unchangeable ſpirit is as to this particular. For the penances ſhe enjoyns for murther may be different according to the diverſity of times; but the horror ſhe hath for it no viciſſitude of time can ever change.

The Church, for a long time would not be reconciled, till the approaches of death, to thoſe who were guilty of voluntary murther, ſuch as are thoſe which you permit. The famous Council of *Ancyra* condemns them to penance during life; and the Church hath ſince thought her ſelf very indulgent towards them by reducing that time to a great number of years. But the more to deter Chriſtians from voluntary murthers, ſhe hath moſt ſeverely puniſhed even thoſe that happened by chance and imprudence, as may be ſeen in Saint *Baſil*, Saint *Gregory Nyſſenus*, in the Decretals of Pope *Zachary* and *Alexander* II. The Canons cited by *Iſaac* Biſhop of *Langres*, t. 2. c. 13. ordaine ſeven years penance for one that kills another in his own defence. And we find Saint *Hildebert* Biſhop of *Mans* anſwering *Yves de Chartres*, *That he had reaſon to ſuſpend a Prieſt for his life, who, with a ſtone, had killed a Thief in his own defence.*

Be not then ſo confident as to affirm your deciſions to be conformable to the ſpirit and Canons of the Church. We defie you to produce any one among thoſe that gives permiſſion to kill for the preſervation of ones *goods* onely: for I ſpeak not of thoſe occaſions wherein a man is alſo to endeavour the ſafety of his life, SE SUAQUE LIBERANDO. Your own Authors acknowledge that there are not any ſuch; as among others,

others, your Father [m] *Amicus*, *There is not*, saith he, *any divine or humane Law, which expresly permits the killing of a Thief who stands not upon his own defence.* And yet that is it which you expresly do permit. We defie you to shew any Canon that permits killing for *honour*, a *box o'th' ear*, for an *affront*, for opprobrious *language*: We defie you to alledge any that permits the killing of *Witnesses*, *Judges* and *Magistrates*, what unjustice soever we may expect from them. The spirit of the Church is absolutely contrary to these seditious Maximes; which open so wide a gap to all insurrections; whereto the populace is so naturally inclined. She hath ever taught her Children, that they ought not to return evil for evil; that a man should smother his indignation; not resist violence; render to every one what is due to him, honour, tribute, submission: to obey Magistrates and Superiours, though unjust, because we ought alwayes to regard in them the power of God, who hath set them over us. She forbids men, more expresly then the Civil Laws do, to be their own carvers in point of justice; and it is by her spirit that Christian Kings do it not themselves, even in crimes of Treason, of the highest nature, but put the criminals into the hands of the Judges, that so they might be punished according to the Laws, and proceedings of justice; which are so far contrary to your carriage, that the opposition there is between them, cannot but make you blush. For since this discourse engages me so far, I shall intreat you to consider well this comparison between the wayes whereby a man may kill his enemies, according to you, and those observed by the Judges in putting condemned persons to death.

It is granted by all the world, Fathers, that private men are never permitted to demand the death of any one: and that though a man should ruine us, lame us, set our houses on fire, kill our parents, and besides all

[m] *Tom. 5. Disp. 36. Num. 136.*

this, were resolved to assassinate us, and to ruine our reputation, the Magistrate would not in justice hearken to the demand we should make for his death. So that there was a necessity of appointing publick persons who should demand it, on the behalf of the King; or indeed rather of God. What think you Fathers, was it for terrour and formality that Christian Judges took this course? Or did they not do so, to make the Civil Laws consonant to those of the Gospel, that so the external execution of Justice, should not be contrary to the internal sentiments which Christians ought to have? It is easily seen how far these first proceedings of Justice confound you; but what is yet to come will certainly crush you to the ground.

Suppose then, Fathers, that those publick persons demand the death of him who hath committed all these crimes, what will be done? Will they presently stick a dagger in his breast? No, Fathers, a mans life is of greater consequence; men proceed with more tenderness; it is a thing lies not at the devotion of all sorts of persons, but is to be disposed of onely by Judges, of whose integrity and abilities there is sufficient experience. And do you think that one is enough to condemn a man to death? No, Fathers, there must be at least seven. Of these seven there must not be any one that hath been injured by the person indicted, lest his judgment should by passion be changed or corrupted. And you know, Fathers, that to the end, their spirits may be the more purified, it is observed to this day that the morning is appointed for these imployments. So great caution is there used to prepare them for so great an action, as wherein they are the Lieutenants and Ministers of God, not to condemn any but such as he condemns himself.

And that they may act as faithfull dispensers of that divine power of taking away mens lives, they are strictly to judge according to the depositions of Witnesses, and according to all the other formalities they are to observe;

obſerve ; All which done, they cannot in conſcience pronounce ſentence but according to the Laws, nor judge any worthy of death, but ſuch as the Law condemns. And then, Fathers, if the order of God obliges them to proceed to execution upon the bodies of theſe wretches, the ſame order of God doth alſo oblige them to be carefull of their ſinfull ſouls ; and it is becauſe they are ſinfull, that they are obliged, to be the more carefull of them : ſo that they are not turned over to execution, till ſuch time as they have had the means to provide for their Conſciences ; All this ſeems to ſpeak abundance of purity and innocence, and yet the Church hath ſuch an averſion to bloud, that ſhe holds thoſe uncapable to ſerve at her altars who had been employed about any execution of the ſentence of death, though attended with all theſe ſo religious circumſtances: whence it is not hard to conceive what Idea the Church hath of Homicide.

Thus you ſee, Fathers, how mens lives are diſpoſed of according to *juſtice* ; let us now ſee how *you* diſpoſe of them. In your new laws, there is but one Judge ; and that Judge is himſelf the party injured. He is at the ſame time Judge, party, and executioner. He demands, of himſelf, the death of his enemy ; he condemns him, he immediately executes him, and without any regard, either of the body or ſoul of his Brother, he kills and damns him for whom JESUS CHRIST dyed, all this to avoid a box o'th' ear, or an opprobrious or affrontive ſpeech, or ſome offence of the like nature ; for which a Judge, who is inveſted with lawfull authority, ſhould be guilty himſelf, ſhould he condemn thoſe that had committed them ; becauſe the Laws are far from condemning them. And in a word, to make your exceſſes full weight, a man contracts neither ſin nor irregularity when he kills in that manner, without authority, and contrary to the Laws, though he be a religious man ; nay a Prieſt. Where are we, Fathers ? Are they religious men and Prieſts that ſpeak after this rate ? Are

they Chriſtians ? Are they Turks ? Are they men ? Are they Devils ? And are theſe the *Myſteries revealed by the Lambe to thoſe of his Society* ; or abominations ſuggeſted by the Dragon into thoſe that follow his party ?

For in a word, Fathers, what would you have men take you to be, children of the Goſpel, or enemies to the Goſpel ? you muſt needs be of the one or the other, there is no mean ; *He that is not with Jeſus Chriſt is againſt him.* This dichotomy of mankind comprehends all : There are two peoples, and two worlds ſcattered over the face of the earth, according to Saint *Auguſtine* ; the world of the children of God, which makes up a body whereof Jeſus Chriſt is head and King ; and the world that is at enmity with God, whereof the Devil is head and King. For this reaſon is Jeſus Chriſt called the King and God of the world, becauſe he hath every where ſubjects and adorers ; and the Devil is alſo called in ſcripture the Prince of this world, and the God of this age, becauſe he hath every where creatures and Captives. Jeſus Chriſt hath given the Church, which is his Empire, ſuch Lawes as he according to his eternall wiſdom thought fit, and the Devil hath given the world, which is his kingdom, the Lawes he would have obſerved therein. Jeſus Chriſt hath placed honour in ſuffering, the Devil in not ſuffering. Jeſus Chriſt hath bidden thoſe who receive a blow on one cheek, to turn the other alſo ; and the Devil bids thoſe to whom a blow is to be given, kill ſuch as would do them that injury. Jeſus Chriſt declares thoſe bleſſed who partake with him in his ignominy ; and the devil declares theſe curſed, that are in ignominy. Jeſus Chriſt ſayes, wo unto you, when men ſpeak good things of you ; and the devil ſayes, wo unto thoſe, of whom the world ſpeakes not with eſteem.

Conſider now, Fathers, whether of the two Kingdomes you are of. You have heard the language of the City of Peace, which is called the myſticall Jeruſalem ; and

and you have alſo heard the language of the City of Diſquiet, called by the Scripture *Spirituall Sodom*: which of theſe two languages do you underſtand? which do you ſpeak? Thoſe that belong to Jeſus Chriſt have the ſame ſentiments with *Jeſus Chriſt*; as Saint *Paul* ſaith; and thoſe who are the children of the Devil, *ex patre Diabolo*, who was a murtherer from the beginning, practiſe the maximes of the Devil; according to the words of Jeſus Chriſt. Let us then heare the language of your School, and ask your Authors; when a man ſmites us on the cheek, ſhould we endure it, or kill him, that ſhould give it; or is it lawfull to kill him to avoid the affront? It is lawfull, as *Leſſius*, *Molina*, *Eſcobar*, *Reginaldus*, *Filiutius*, *Baldellus*, and other *Jeſuits affirm*, *to kill him*, *who would give us a box on the eare*. Is this the language of *Jeſus Chriſt*?

Your anſwer again to this; were a man diſhonourable for ſuffering a box on the eare till ſuch time as he had killed him that had given it? *Is it not certain*, ſayes *Eſcobar*, *that while a man ſuffers him to live*, *of whom he hath received a box on the eare*, *he remaines without honour*. Very right, Fathers, without that honour which the Devil hath derived out of his own proud ſpirit, into that of his proud children. 'Tis this honour which hath ever been the Idol of men poſſeſſed by the ſpirit of the world. Tis to preſerve this glory, whereof the evil ſpirit is the true diſpoſer, that they ſacrifice their lives, by Duells, which they are ſo ready to accept; their honour, by the infamy of the puniſhments they lie ſubject to; and their eternall happineſſe, by the hazard of damnation which they run, and which by the Eccleſiaſticall Canons deprives them of Chriſtian buriall. We are therefore to give God the praiſe, that he hath illuminated the Kings mind with purer lights then thoſe of your Theologie. His ſo ſevere Edicts upon this occaſion have not made the fighting of Duels a crime, they onely puniſh the crime which is inſeparable from it. The fear of the rigour of his juſtice hath deterred

thoſe whom the feare of Gods juſtice hath not; and his piety perſwades him, that the Honour of Chriſtians conſiſts in the obſervation of the commandements of God, and the rules of Chriſtianity, and not in that chimæra of honour, which you pretend, as frivolous as it is, to be a juſtifiable excuſe for Murthers. Thus are your murthering deciſions deteſtable to all the world, and it were your better courſe to change your Judgement, if not out of conſiderations of Religion, out of thoſe of policy. Prevent, Fathers, by a voluntary recantation of theſe inhumane opinions, the lewd conſequences which may follow them, and for which you onely muſt be accountable. And to be the more ſtruck with the horrour of *homicide*, remember, that the firſt crime of corrupted mankind was murther committed on the perſon of the firſt juſt man; that the greateſt crime of men was a murther, committed on the perſon of him, that is head of all the juſt; and that *Homicide* is the onely crime that at the ſame time deſtroys the State, the Church, Nature, and Piety.

Octob. 23.
1656.

Reverend Fathers,

I have ſeen the Anſwer of your Apologiſt, to the thirteenth LETTER. *It is ſuch that if he make no better to this, which ſolves the greateſt part of his difficulties; it will require no rejoinder. I pitty his weakneſs to ſee him digreſſe ever and anon from the buſineſſe in hand, to wantoniſe in calumnies and reproches againſt both living and*

and dead. But to gain credit to the Notes you furnish him withall, you should not have been so dis-ingenuous, as to have denyed publickly, a thing so notorious, as the box o'th eare at Compiegne. *It is most certain, Fathers, from the acknowledgement of the party injured, that he received upon his cheek a blow, from the hand of a* Jesuit; *and all that your Friends could do, was to bring it into question, whether it were given with the palme, or the back of the hand, and then to sift the question whether a blow, with the back of the hand, upon the cheek, ought to be callod a* box o'th eare *or not, I know not to whom it belongs to decide it, but am in the interim perswaded that it is at least a* probable *box o'th eare. So far I am safe in point of Conscience.*

To the ſame.

LETTER XV.

ARGUMENT.

The grand myſtery of Jeſuitiſme *in point of* Impoſture *grounded on their doctrine concerning* Calumny. *Detraction not ſo much as a* veniall *ſinne. The ſtory of Father* Quiroga *a Germane Capuchin, upon the firſt eruption of that doctrine in the Emperour's Court, and the edifying conſequences thereof.* F. Briſacier *cenſur'd for* Calumny *by the Arch-biſhop of* Paris. F. Craſſet *ſilenced at* Orleans *for the ſame. The difference, between Monſieur* Puys *and* F. Alby *a Jeſuit compos'd, to the great reputation of the* Society. F. Bauny's *celebrated Maxime concerning the next occaſions of ſinning objected to the Jeſuits; they vindicate him two ſeverall wayes,* viz. *by* impoſture *and* impiety. *The ſame* F. Bauny's *opinion concerning* Abſolution *vindicated the ſame way. A Jeſuiticall trick of impoſing writings upon their Adverſaries, and quoting pieces that never were extant. A ſhort way to anſwer all*

Jeſu-

Jeſuiticall *calumnies, found out by* F. Valerian, *conſiſting onely of theſe two words,* MENTIRI IMPVDENTISSIME, *and may ſerve for an antidote againſt all the indeterminate reproaches of that Antichriſtian Society.*

REVEREND FATHERS,

SInce your impoſtures, like Hydra's, increaſe daily, and that they are your offenſive armes, to perſecute with ſo much cruelty all godly perſons that any way oppoſe your Errours, I conceive my ſelf oblig'd as well for their intereſt, as that of the Church, to unvail a certain myſtery in your proceedings, which I have long ſince promiſed; that it may be diſcovered, even out of your own Maximes, what credit men ſhould give your accuſations and your reproaches.

I know, that thoſe who are not ſufficiently acquainted with you, are in a great irreſolution what to think of theſe things, as finding themſelves in an inevitable neceſſity of either believing the incredible crimes, wherewith you charge your Enemies, or taking you for Impoſtors; which alſo ſeems a thing incredible to them on the other ſide. How, ſay they, if theſe things were not ſo, would Religious men publiſh them, and would they ſo far bely their conſciences as to damn themſelves by theſe calumnies? Thus do they diſcourſe with themſelves; and ſo the evident proofs, whereby your falſifications are deſtroyed, croſſing the opinion they have of your ſincerity, they are in ſuſpence between the clearneſs of the Truth, which they cannot deny, and the obſervation of charity which they are afraid to make a breach of. So that as the onely thing that hinders them from ſhaking off your opprobrious language is the eſteem they have for you; ſo when they ſhall be once ſatisfied, that you are far from that Idea

of Calumny, which they imagine you have, and that you think to work out your ſalvation by reviling your enemies, it is out of all queſtion, the weight of truth will ſo fix their faith, as that they ſhall no longer credit your impoſtures. This, Fathers, ſhall be the deſign and ſubject of this Letter. I ſhall not onely think it ſufficient to diſcover that your writings are fraught with nothing but calumnies, but go a little further with you. It is impoſſible a man may tell things that are falſe, believing them to be true; but the character of a Liar implies the intention of lying. I ſhall therefore make it appear, Fathers, that it is your intention to lie and calumniate, and that it is done wittingly and with deſign, that you charge your enemies with thoſe crimes whereof you know them to be innocent, becauſe you think it may be done without falling from the ſtate of Grace. And though you are as well acquainted as I am with this point of your Morality, yet ſhall I ſtill inſiſt upon it, that none may doubt of it, when they ſee me addreſſe my ſelf to you, ſo to maintain it to your faces, that you ſhall not have the confidence to deny it, but you muſt, by ſuch diſacknowledgment, confirm my objections againſt you for it. It is ſo notorious a doctrine in your Schools, that you have maintain'd it, not onely in your books, but alſo in your publick Theſes, which certainly is the height of confidence; as among others in your Theſes of *Lovain*, of the year 1645 in theſe termes, *It is onely a veniall ſin to calumniate, and impoſe falſe crimes, to ruine their credit who ſpeak ill of us: Quidni non niſi veniale ſit, detrahentis authoritatem, tibi noxiam, falſo crimine elidere?* And this doctrine is ſo much in vogue among you, that you treat him as an ignorant and temerarious perſon, who preſumes any way to oppoſe it.

This hath been, not long ſince, the ſad fate of Father *Quiroga* a German *Capuchin*, when he endeavoured to oppoſe it. For your Father *Dicaſtellus* preſently takes him up; and in that diſpute ſpeaks of him

him in theſe termes, *a A certain grave Religious man, bare-hoof'd and deep-cowl'd*, cucullatus, gymnipoda, *whom I name not, was ſo raſh as to cry down this opinion, among a ſort of women, and ignorant people, and to affirm, that it was pernicious and ſcandalous, prejudiciall to good manners, contrary to the quiet and tranquillity of States, and Societies, and in a word, contrary, not onely to all Catholick Doctors, but alſo to all thoſe that might be Catholick. But I have maintained againſt him, and do ſtill maintain, that Calumny when it is uſed againſt a Calumniator, though grounded on abſolute falſities, is not, for that, any mortall ſin, either againſt Juſtice or Charity. And to prove it, I have brought a cloud of our Fathers to witneſſe it; and whole Univerſities conſiſting of them, all whom I have conſulted, and among others, the Reverend Father* Iohn Gans, *Confeſſor to the Emperor; the Reverend Father* Daniel Baſtele, *Confeſſor to the Arch-Duke* Leopold; *Father* Henry, *ſometime Preceptor to thoſe two Princes; all the tho publick and ordinary Profeſſors of the Univerſitie of* Vienna, *(conſiſting wholly of* Ieſuits*) all the Profeſſors of the Univerſity of* Grats, *(a place abſolutely* Ieſuiticall*) all the Profeſſors of the Univerſity of* Prague, *(whereof the* Ieſuits are Maſters*) of all whom I have in my cuſtody the approbations of my opinion, written and ſigned with their own hands; Beſides that, I have on my ſide Father* Pennaloſſa, *a Jeſuit, Preacher to the Emperour and the King of* Spain, *Father* Pilliceroli, *a Jeſuit, and a many others, who had accounted this opinion probable before any diſpute between us.*

You ſee hence, Fathers, there are few opinions you have made it ſo much your buſineſſe to eſtabliſh as this, as there were not many whereof you ſtood ſo much in need. Inſomuch that you have accordingly authoriſed it ſo far, that the Caſuiſts quote it as an infallible principle. *That it is not any mortall ſin, to calumniate falſly, to preſerve ones honor, is no doubt, a probable opinion; ſaies b Caramuel. For it is maintained by above twenty grave Do-*

a De Juſt. l. 2. tr. 2. diſp. 12. num. 404. b Num. 1151.

Elors,

dors, by Gaſper Hurtado, *and* Dicaſtillus, *Jeſuits, &c. ſo that if this doctrine were not probable, there were hardly any ſuch, in all the body of Divinity.*

What abominable Divinity is this, which is ſo corrupt in all its main heads, that if it be not probable and ſafe in point of Conſcience, that a man may calumniate where there is no crime, to preſerve his honour, there is hardly any of all its deciſions that is ſuch? How probable is it, Fathers, that thoſe who maintain this principle, ſhould not ſometimes put it in practiſe? The degenerate inclination of men is apt enough of it ſelf to bend them that way, and that ſo violently, that it muſt needs break out with all its naturall impetuoſity, when the obſtacle of Conſcience is once taken away. Would you have an inſtance of it? *Caramuel* furniſhes you in the ſame place. *This maxime*, ſaith he, *of Father* Dicaſtillus *the Jeſuit, concerning Calumny having been, by a Counteſs of* Germany, *taught the Empreſs's Daughters, the confidence they thence took that it was no ſin, at moſt but veniall, to ſcatter calumnies up and down, bred in a few dayes ſo many, together with ſo much opprobrious language, and ſuch a number of falſe reports, that it put the whole Court into alarm and combuſtion. For it is not hard to imagine what uſe they might make of it*; ſo that to appeaſe this *tumult, they were forced to ſend for a Religious Capuchin, a man of an exemplary life, named Father* Quiroga, ('twas this that *Dicaſtillus* quarrell'd with him ſo much for) *who came and made it appear to them, that that Maxime was a moſt pernicious one, eſpecially among women, and he took a particular care to oblige the Empreſs abſolutely to aboliſh the uſe of it.*

There is indeed, no reaſon a man ſhould ſo much wonder at the lewd conſequences of this doctrine. It were, on the contrary, a miracle it ſhould not produce this looſeneſs. Self love is ever prone enough to perſwade us, that when ever any thing is laid to our charge, it is unjuſtly; much more may it you, Fathers, whom

Vanity

vanity hath ſo ſtrangely blinded, as that you would make the world believe in all your writings, that to blaſt the honour of your Society is to derogate from that of the Church. And thus, Fathers, were there ſome reaſon to think it ſtrange you ſhould not put this *Maxime* in practiſe. For we muſt no longer affirme that of you, which ſome have done that know you not: *How! would they calummiate their Enemies, when, they cannot do it without endangering their Salvation?* But we muſt on the contrary ſay thus; How would they let ſlip the advantage of diſcrediting their enemies, when they may do it without hazarding their Salvation? Be it therefore no longer a miracle to find the Ieſuits Detractors; they are ſuch with ſafety of conſcience; and nothing can hinder them from being ſo; ſince that by the credit they have in the world they may calumniate without any fear of being accountable to the juſtice of men; and that by the prerogatives they aſſume to themſelves in caſes of conſcience, they have eſtabliſhed ſuch Maximes, as that they may do it without any fear of the juſtice of God.

This, this, Fathers, is the ſource whence ſpring ſo many horrid impoſtures. This is the treaſury whence your Father *Briſacier* was ſo well furniſh'd, as to ſcatter ſo many, that they drew upon him the cenſure of the late Arch-Biſhop of *Paris*. This it was that engag'd your Father *d'Anjou*, to diſcredit, even in the Pulpit, in the Church of S. *Benedict*, on the 8. of *March* 1655. thoſe perſons of quality, who receiv'd the charity for the poor of *Picardy*, and *Champagne*, whereto they contributed ſo much themſelves; and with an horrid falſity, (ſuch as might well damme up thoſe charities, were there any credit to be given to your impoſtures) to affirm, *That he knew of a certainty, that thoſe perſons had converted the money to other uſes, to be employed againſt the Church, and againſt the State.* Which gave the Paſtor of the Pariſh, who is a Doctor of *Sorbonne*, occaſion to preach the next day, meerly to refute thoſe calumnies.

Tis

Tis by the same principle, that your Father *Crasset* hath preach'd so many impostures in *Orleans*, that the Lord Bishop of that place thought himself oblig'd to suspend him is a publick Impostor by his Mandate of *September 9.* wherein he declares, *That he forbids Brother* Iohn Crasset, *of the Society of* Iesus, *to preach in his Dioceſs, and all his people to hear him, under pain of being guilty of a mortall diſobedience, for that he hath been informed that the ſaid* Crasset *had made a diſcourſe in the pulpit full of falſhood and calumnies againſt the Eccleſiaſticks of that City, falſly and maliciouſly charging them, that they maintained hereticall and impious propoſitions; as, That it is impoſſible to keep the commandments of God; That a man can never reſiſt interiour grace; and that* IESUS CHRIST *died not for all men, and other the like condemn'd by* Innocent *X.* For this, Fathers, is your ordinary impoſture; and the firſt which you lay to their charge, whom it concerns you ſhould be diſgraced. And though it be as impoſſible for you to prove it againſt any, as for your Father *Crasset* againſt thoſe Eccleſiaſticks of *Orleans*; yet are not your Conſciences in the leaſt diſturbance; becauſe you believe this manner of reviling thoſe who meddle with you, to be ſo certainly allowable, that you make not the leaſt difficulty to declare it publickly, and in ſight of a whole City.

Of this there is a remarkable inſtance in the difference happened between you and Monſieur *Puys* Paſtor of S. *Nicier* at *Lyons*; and ſince this ſtory perfectly diſcovers your ſpirit, I ſhall the rather inſiſt upon the principall circumſtances of it. You know, Fathers, that in the year 1649. M. *Puys* tranſlated into French an excellent book, written by another Capuchin, *Concerning the duty of Chriſtians, towards their Pariſhes; againſt thoſe by whom they are diverted from them,* without uſing the leaſt invective, or reflecting on any particular Religious man, or Order. Your Fathers nevertheleſſe took this as directed to them; and forgetting the

the reſpect they might have had for an ancient paſtor, a Iudge in the Primacy of *France*, and highly eſteemed by the whole City, your Father *Alby* writ a bloody book againſt him; which you ſold your ſelves in your own Church upon Aſſumption day; wherein he charged him, with diverſe things; and among others, that he *was become ſcandalous by his galanteries; that he lay under the ſuſpicion of impiety, of being an Heretick, an excommunicated perſon; and in a word, deſerved to be caſt into the fire.* To this M. *Puys* anſwers; and father *Alby*, by a ſecond book, maintained his former accuſations. Is it not clear then, Fathers, that either you are Calumniators, or that you really believed all that to be true of that venerable Prieſt; and conſequently, that it was but requiſite you ſaw him cleanſed of his errours, ere you thought him worthy to be received into your friendſhip? Take then what paſſed at the compoſure, made of this buſineſſe, before * a great number of the moſt conſiderable perſons of the City, whoſe names we have put at the bottome of the page, as they were ſet to the inſtrument made hereupon *Sept.* 25. 1650. In the preſence of ſo many people M. *Puys* did onely declare, *That what he had written was not any way directed to the Jeſuits; that*

* Monſieur *de Ville*, Vicar generall to the Card. of *Lyon*. M. *Scarron*, Canon and Paſtor of Saint *Paul's*: Monſieur *Margat*. M. M. *Bouand*, *Seve*, *Aubert*, and *Durvie*, Canons of Saint *Nicier*. M. *du Gué* Preſident of the Treaſurers of France; M. *Groſlier*, provoſt of Merchants; M. *de Flechere*, Preſident and Lieutenant Generall. M. M. *de Boiſat*, de Saint *Romain*, and de *Bartoly*, Gent. M. *Bourgeois* the Kings chief Advocate in the Treaſurers Court of France. M. *de Cotton*, Father and Son; *M. Boniel*: who all ſigned the Originall Declaration with *M. Puys* and Father *Alby*.

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he had ſpoken in generall againſt thoſe who cauſe the faithfull to ſtraggle from their own pariſhes, without any the leaſt thought of medling therein with the Society, and that on the contrary, he had a very affectionate eſteeme for it. Theſe words recovered him out of his Apoſtacy, his ſcandall, and his excommunication, without any retractation or abſolution. Whereupon Father *Alby* directed theſe words to him, *Sir, the belief I was in that your quarrell was againſt the Society whereof I have the honour to be a member, obliged me to take pen in hand to anſwer it; and I thought the manner of my proceeding lawfull and juſtifiable. But coming to a better underſtanding of your Intention, I am now to declare to you,* THAT THERE IS NOT ANY THING *that might hinder me from eſteeming you a man of a very illuminated judgement, of ſound Learning and* ORTHODOX, *as to Manners,* UNBLAMABLE, *and, in a word, a worthy Paſtor of your Church. This is a Declaration I make with joy, and which I entreat theſe Gentlemen to remember.*

No queſtion but they do remember it, Fathers, with this into the bargain, that people were more ſcandalized at the reconciliation then they were at the Difference. For who cannot but admire this diſcourſe of Father *Alby?* He does not tell you he hath made any recantation, as the effect of any change in the maners and doctrine of *M. Puys*, but onely *that underſtanding his intention not to have been to meddle with your Society, there is not any thing hinders, but that he may account him a good Catholick.* He did not therefore really believe him a Heretick: And yet, after he had, contrary to his knowledge, charged him with it, he doth not acknowledge his default, nay, on the contrary, affirms, *that he believeth the manner of his proceeding lawfull and allowable,*

What is your deſign, Fathers, thus publickly to diſcover, that you meaſure not mens faith, and vertues, but according to their intentions toward your Society?

How

How could you avoid a feare of being accounted, (and that by your own acknowledgement,) Impoſtors and ſycophants? How, Fathers, ſhall the ſame man, not diſcovering the leaſt change in point of life, but meerly as you believe him ſatisfied or diſſatisfied with your Society, be *pious* or *impious*, *unblameable*, or *excommunicable*, a *worthy Paſtor of the Church*, or *a perſon fit to be caſt into the fire*, and in a word, a *Catholick* or a *Heretick*? It ſignifies therefore the ſame thing in your language, to quarrell with your Society, and to be a Heretick. A very pleaſant kind of Hereſie, Fathers! Which granted; when we find in your writings ſo many good Catholicks infamouſly termed Hereticks, it amounts to no more, then that *you think them too peremptory with you*. Tis well, Fathers, that we can make a ſhift to underſtand this exotick language; according to which it is that I am a grand Heretick. And it muſt needs be in this ſence that you ſo often give me the title. You have no other reaſon to cut me off from being a member of the Church, then that you think my *Letters* prejudice you: and ſo all I have to do to become a Catholick again, is, either to approve the exceſſes of your *Morality*, (which I cannot do but I muſt renounce all ſentiments of piety,) or that I perſwade you that I have no other deſign in it, then to further your true happineſſe: which if you ſhould acknowledge, it muſt needs be imagined you were much reformed of your extravagances So that I muſt needs be ſtrangely enſnared in hereſie, ſince that the purity of my faith being abſolutely unſerviceable to help me out of this kind of errour, I cannot poſſibly get out, but either I muſt betray and wound my own Conſcience, or reforme yours. Till then muſt I be a reprobate and an Impoſtor; and how faithfull ſoever I may have been in the citations of your paſſages, you will goe and cry it up and down, that he muſt be the inſtrument of the Devil, that ſhould charge you with things, whereof there are not the leaſt

leaſt track or hint in your Books; and yet there will be nothing in all this but what is conformable to your maximes and ordinary practiſe of ſuch a vaſt latitude is the priviledge you take to ly. I ſhall take leave to produce an inſtance of it; that I have purpoſely culled out, becauſe I ſhall with the ſame labour anſwer the ninth of your impoſtures; nor indeed do they deſerve any other then a curſory refutation.

'Tis ten or twelve years ſince that you have had this maxime of Father *Bauny's* caſt in your diſh, c *That it is lawful directly*, PRIMO ET PERSE, *to ſeek out the next occaſion of ſinning, for the ſpiritual or temporal good of our ſelves or our Neighbour*, *tr.* 4. *q* 14. Whereof he lays down this inſtance, *That it is lawful for any one to go into places of publick proſtitution, there to convert ſinful women, though it be probable they will rather commit ſin there, as having before found by experience that they are wont to be inſnared by the inſinuations of thoſe women.* What anſwer did your Father d *Cauſſin* make to this in the year 1644? *See* ſaith he, *but the place in* Father Bauny, *read the page, the marginal notes, what goes before, what comes after, nay, read the whole book, you will not finde the leaſt track of this ſentence, which is ſuch as could not fall but into the Soul of a man that is far from having friendſhip with his Conſcience, and ſeem ſuch as could not be ſuggeſted into him but by ſome inſtrument of the devil.* And your Father *Pintereau*, in the ſame manner of expreſſion, 1. *part* p. 2. ſayes, *He muſt needs be at a loſs of all Conſcience that ſhould teach ſo deteſtable a doctrin, but he muſt withal be worſe then a Devil that ſhould attribute it to* Father Bauny. *Reader, there is not the leaſt mark or track of any ſuch thing in his book.* Who would not believe that people, ſpeaking after this rate, had reaſon to complain, and that ſome body had, in effect, impoſed upon Father *Bauny*? Have you affirmed any thing againſt me in more expreſſed terms? And how durſt a man imagine that a

c *tr.* 4. *q.* 14. d *Apol. for the Society of Jeſus*, p. 128.

paſſage

paſſage is, *in terminis*, in the very place it is cited, when there is not the leaſt mark or track of it in all the book?

This, Fathers, is certainly a courſe to gain credit till you are anſwered, but it is alſo the only way never to be credited after you are once anſwered. For it is ſo apparent that you lyed at that time, that at this day you make no difficulty to acknowledge in your Anſwers, that this maxime is in Father *Bauny* in the very place where it is cited; and the miracle is, that where it was deteſtable twelve years ſince, it is now grown ſo innocent, that in your ninth Impoſture, p. 10. you charge me with ignorance and malice for quarrelling with Father *Bauny*, upon an opinion which hath not been refuted in the Schools. What an advantage is it, Fathers, to have to do with people, who indifferently ſay *pro* and *con*? I ſhall need only your ſelves to confound you; for I have but two things to make appear. One is, that this Maxime is a pernicious one; the other, that it is Father *Bauny's*; and I will prove both by your own confeſſion. In the year 1644. You acknowledged it to be deteſtable; and in 1656. you confeſs it to be Father *Bauny's*. Though this double acknowledgement be enough for my juſtification, yet doth it do ſomething beyond it; it diſcovers the ſpirit of your Politicks. For, tell me, I beſeech you, what end you propoſe to your ſelves in your Writings: Is it to deliver your ſelves with ſincerity? No, Fathers, it cannot; ſince your Anſwers deſtroy one another. Is it to comply with the truth in point of faith? No more; ſince you authoriſe a Maxime that by your own acknowledgement is *deteſtable*. But we are to conſider, that when you affirmed this maxime to be *deteſtable*, you with the ſame breath denied it to be Father *Baunys*; and ſo he was innocent: and when you acknowledged it to be his, you withal maintain it to be good; and conſequently he is innocent ſtill. So that the innocence of that Father,

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being the only thing that is common to both your Anſwers, it is alſo clear, that it is the only thing you drive at therein; and that all your buſineſs is, to vindicate your own Fathers; by affirming, of the ſame Maxime, that it is in your Books; and that it is not; that it is good, and that it is bad; not according to truth, which never changes, but according to your intereſt, which changes every minute. What could I not ſay to you upon this advantage; for you ſee it is very demonſtrative? And yet this is but your ordinary courſe. But to avoid abundance of examples, I think you will give me an acquittance that you are ſatisfied, if I adde but one more to the former ſumme.

You have, at ſeveral times, been reproached with that other propoſition of the ſame Father *Bauny*. e *A Prieſt ought not to deny thoſe abſolution who remain in habitual crimes, contrary to the Laws of God, Nature and the Church, though they diſcover not the leaſt hope of amendment; etſi emendationis futuræ ſpes nulla appareat.* Now would I have you tell me, Fathers, whether in your opinion hath beſt anſwered it, your Father *Pintereau*, or your Father *Briſacier*, who vindicate Father *Bauny* after thoſe two different manners; one, by condemning the propoſition, but withal not acknowledging it to be his; the other by granting it to be Father *Bauny*'s, but at the ſame time juſtifying it? Hear them diſcourſe. Father *Pintereau*, *pag.* 18. ſayes thus. *What may be called breaking the reins of all modeſty, and to exceed all impudence, if not, to charge Father* Bauny *with ſo damnable a doctrin, as a thing of all ſides acknowledged? Judge hence, Reader, of the unworthineſs of this Calumny, and ſee what kind of people the Jeſuits have to deal with, and if the author of ſo black a ſuggeſtion ought not to be henceforth accounted the Interpreter of the Father of Lies.* Now ſee what your Father *Briſacier* ſayes to it, 4. *p. page* 21. *It muſt needs be acknowledged that Father* Bauny *ſayes what is alledged out of him. This is enough to make*

e *tr.* 4. *q.* 22. *p.* 100.

Pinte-

Pintereau an inexcusable Lyar, *But* (addes he, to justifie Father *Bauny*) *you that quarrel at this, do haply, expect, when a Penitent casts himself at your feet, till his Angel Guardian should engage all the title he hath to heaven for his security, Stay, till God swear by his head that* David *lyed himself, when, by the inspiration of the holy Ghost, he said, that All men are lyars, deceitful and frail; and that the present Penitent is no longer a lyar, frail or fickle, nor a sinner as others are; and so you will not apply the blood of Jesus Christ to any at all.*

What think you, Fathers, of these impious and Atheistical expressions? That if it be but requisite to stay till *there were some hopes of amendment* in sinners ere they should be absolved, it is as much as if there a necessity of staying *till God the Father should swear by his head*, that they should fall into the same sins no more? How, Fathers, is there no difference between *Hope* and *Certainty*? How injurious is it to the grace of Jesus Christ, to affirm, that there is so little possibility that Christians should ever get out of crimes, that are contrary to the Laws of God, nature, and the Church, that it is not so much as to be hoped, unless *the Holy Ghost be mistaken?* So that, in your judgement, if those be not absolved *of whom there is no hope of amendment*, the blood of Jesus Christ will be useless; and *will never be applied to any*. To what precipices, Fathers, does this inordinate desire of keeping up the reputation of your Authors reduce you, since you finde but two wayes to justifie them, *Imposture* and *Impiety*, and consequently, that the more innocent way of vindicating them is confidently to disacknowledge things that are most evident.

And indeed thence it proceeds, that you make use of it so often. But this is not yet all that you are able to do. You forge writings to cast an odium on your enemies, as for instance, *The Letter from a Minister to Monsieur Arnauld*, which by your Mercuries you scattered up and down all *Paris*, to make people believe,

that

that the book of *Frequent Communion*, approved by ſo many Doctors and Biſhops, but which indeed was a little different from your ſentiments, had been written by ſome ſecret intelligence with the Miniſters of *Charenton*. You ſometimes father on your Adverſaries writings full of impiety, as the *Circulatory Letter of the* JANSENISTS, the impertinence of whoſe ſtyle too plainly diſcovers the cheat, and but too palpably betrayes the ridiculous malice of your Father *Meynier*, who dares quote it as he does, *pag.* 28. to confirm his moſt unmerciful impoſtures. You ſometimes cite books that never were in the world, as *the Conſtitutions of the Bleſſed Sacrament*, out of which you alledge ſuch paſſages as are the ideal iſſues of your own brains; and which ſtartle the ſimple ſort of people, who are unacquainted with your confidence, as well in the inventing as publiſhing of Lies. For there is not any kind of Calumny which you have not put in practice. Never could the Maxime that juſtifies it come into better hands.

But theſe haply are too eaſily refuted; and therefore 'tis but fit you had ſome yet more ſubtile; wherein you do not particularize any thing; ſo to cut off all advantage of anſwering them; as when Father *Briſacier* ſaid, *that his enemies commit abominable crimes, but but that he will not diſcover them*; does it not ſeem ſomething hard, to lay open the impoſture, of ſo indeterminate a reproach? And yet there is one excellent man, hath found out the ſecret of it; and 'tis a *Capuchin* too; the *Capuchins*, Fathers, are very fatal to you at the preſent, and I ſee a day coming, that the *Benedictines* may be no leſs. This Capuchin is called Father *Valerian*; one of the houſe of the Counts *de Magnis*. You ſhall know by this ſhort ſtory how he anſwered your Calumnies. God had bleſſed his endeavours in the converſion of the Landgrave of *Darmſtadt*. Your Fathers, as if they were troubled to ſee a Soveraign Prince converted to the faith without their aſſiſtance,

ſtance, preſently write a book againſt him (for you make it your buſineſs to perſecute the godly every where) wherein falſifying one of his paſſages, they impute unto him an *heritical* doctrin: and certainly you were very much to blame, for he medled not with your Society. They alſo ſcattered abroad a Letter againſt him, wherein they ſaid, *O what things is it in our power to diſcover*, not mentioning what, *which would trouble you to the heart! For if you take not ſome courſe therein, we ſhall be forced to acquaint the Pope and Cardinals therewith.* This indeed ſpeaks ſubtiltie enough; and I doubt not, Fathers, but you will ſpeak thus thus of me; but obſerve well how he anſwers it in his book printed at *Prague* this laſt year, in the 112. and following pages. *What ſhall I do*, ſayes he, *againſt theſe uncertain and indeterminate injuries? How ſhall I diſcover the falſhood of reproaches not particularized? Thus Ile do it. I openly and publickly declare to thoſe that threaten me, that they are infamous Impoſtors, and moſt accompliſhed and moſt impudent Liars, if they diſcover not thoſe crimes to all the world. Appear then, Accuſers, and publiſh thoſe things on the houſe-top, which you have yet only whiſpered in the ear; and whence you have derived the greater confidence to lie. There are ſome who think theſe diſputes ſcandalous. 'Tis true, it muſt needs raiſe an horrid ſcandal, to charge me with a crime no leſs then hereſie; and to bring me under ſuſpition of being guilty of a many others. But, for my part, I do but redreſs this ſcandal, by clearing my innocence.*

In troth, Fathers, you are but in a ſad condition; nor was evet man better vindicated. For it muſt needs be that you had not the leaſt ſhadow or pretence of any crime againſt him, ſince you have not accepted of ſuch a challenge. You are ſometimes extreamly put to your ſhifts; and yet you are never the more circumſpect. For not long after you ſet upon him afreſh, upon another occaſion; and he took the ſame courſe to vindicate himſelf, *pag.* 151. in theſe terms. "This kind

"kind of men, which grows dayly more and more in-
"supportable to all Christendome, would fain, under
"pretence of good works, aspire to greatness and do-
"minion, by making contributary to their ends all
"Laws, divine, humane, positive, and natural. They
"either out of a consideration of their learning, out of
"fear, or out of hope, draw all the great ones of the
"earth after them, abusing their authority to bring a-
"bout their detestable intrigues. And yet their at-
"tempts, though criminal in so high a nature, neither
"punished nor opposed: nay, on the contrary, they
"are recompensed, and they commit them with as
"much confidence as if they did God great service.
"All the world is sensible of it, all speak it with exe-
"cration; but there are few that are able to stand in
"the gap against so powerful a tyrannie. That is it I
"have endeavoured to do. I have put a rub before
"their impudence, and will keep it back in the same
"manner as I did before. I declare therefore, that
"they lie most impudently, MENTIRI IMPUDEN-
"TISSIME. If the things they lay to my charge be
"true, let them be proved, or let my adversaries
"stand convicted of a lie, full of impudence. The
"proceeding hereupon will discover which side Reason
"sticks to. I desire all the world to observe it, and
"withal to take notice that this kind of men, who suf-
"fer not the most inconsiderable injurie which they can
"avoid, pretend very patiently to suffer those which
"they cannot, and so, with a counterfeit Virtue, clothe
"their real weakness. For this reason have I the more
"earnestly provoked their modestie, to the end the
"more illiterate may be satisfied; that if they hold
"their peace, their patience shall not be thought an
"effect of the quiet, but the disturbance of their Con-
"sciences.

Thus far he, Fathers. And he concludes thus. *These men, whose Histories are known to all the world, are so evidently unjust, and withal so insolent in their impu-*

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nity, that I must needs have renounced Jesus Christ *and his Church, should I not detest their proceedings, and that publickly, as well to vindicate my self, as to hinder the simple from being seduced by them.*

Reverend Fathers, you are now in such a Post that it is impossible to retreat. You must now be accounted Calumniators convicted, and have recourse to your Maxime, *viz.* that this kind of calumny is no crime. This honest Capuchin hath light on the secret of putting a padlock on your mouths; and this must be the course when ever you accuse people without proof. There is no more to be done then to answer any one of you as the Capuchin did, *mentiris impudentissimè.* For what other answer could be made your Father *Brisacier*, when he sayes, for instance, that those against whom he writes, *are the gates of Hell, the chief Priests of the Devil, people fallen from faith, hope, and charity, who build up the Treasuries of Antichrist? Which I speak not by way of injury, but as forced to it by the Truth.* Would any one trouble himself to prove that he is not the *gates of hell; and that he does not build up the treasuries of Antichrist?*

In like manner, what answer can be made those indeterminate discourses of that nature, which are in your books, and *Advertisement* upon my *Letters*. For instance, *That some detain the restitution put into their hands, and by that means bring the Creditors to Beggery: That bags of money have been offered some Religious men, who have refused them. That Benefices are conferred purposely to breed heresies contrary to Faith. That some have pensioners among the most eminent of the Clergie, nay, even in Soveraign Courts. That I am also a Pensioner of* Port-Royal, *and that before I writ my* Letters, *I made* Romances, *though I never read any one, and am yet to learn the names of those which your Apologist hath made.* What can be said to all this, Fathers, but only, *mentiris impudentissimè*, if you do not particularize all these persons, their words, the time, and the

place? For 'twere fit you should either be silent, or prove all these circumstances, as I do, when I tell you the stories of *John d' Alba*, and Father *Alby*. Otherwise you will prejudice none but your selves. All these fables might have stood you in some stead before men knew your principles, but now that the curtain is drawn and all discovered, when you would whisper a man in the ear, *That a certain person of quality, who would not have his name come upon the stage, told you most abominable things of such and such*, you will be presently put in minde of the *mentiris impudentissimè*, of the honest *Capuchin*. It is indeed but too long that you have cheated the world, and abused the credit men gave your impostures. It is time to restore their reputation to so many calumniated persons. For what innocence can be so generally acknowledged but that it may suffer some violence by the so confident impostures of a Society scattered over the face of the earth, which under *Religious* habits covers souls so irreligious as can commit such crimes as *Calumny*, and that not contrary, but according to their own Maximes. So that I may defie all censure that may fall upon me, for discrediting the confidence men reposed in you; since it is much more just to preserve to so many persons (as you have disgraced,) that reputation of Piety which they ought not to lose, then to leave you that reputation of Sincerity, which you do not any way deserve. And as the one could not be done without the other, of what consequence is it to the world to understand truly what you are? That is it I am now entred upon; but to go through with it, requires abundance of time. But it shall come abroad, Fathers, and all your Politicks shal not deliver you from it; since that the endeavours you should make use of, to avoid it, would only satisfie the most unconcerned in the business, that you were afraid, & that, your consciences charging you with what I had to say to you, you have used all the means you could to prevent it.

November 25. 1656. *To*

To the ſame.

LETTER XVI.

ARGUMENT.

The frivolous objections of the Jeſuits *againſt* Janſenius, *Their malicious calumnies againſt the Religious women of* Port-Royal, *and their Directors. Their groundleſs quarrel's with Monſieur* Arnauld. *A parallel between the doctrin of* Geneva, *and that of* Port-Royal. *Upon what account the Society are exaſperated againſt Monſieur* Arnauld, *and M.* de St. Cyran. *The excellent preparation which the* Jeſuits, *and particularly* Maſcarenhai, *require for the worthy reception of the Sacrament, with the approbation of their* General. *The four pregnant proofs whereby the* Jeſuits *would convince M.* Arnauld *and Monſieur* de St. Cyran *of* Hereſy. *F.* Meynier *falſifies and impoſes upon the Council of Trent. How the Locality of the body and blood of* J. Chriſt *in the* Euchariſt *is to be underſtood. Why F.* Jarrigius, *the Jeſuit was hang'd in effigy by the procurement & ſolicitation*

on of the Society. *A charge of* Deiſme *brought in by the* Jeſuits *and their Partiſans againſt* Port-Royal. *The ſhameful & ſhifting advantages the* Jeſuits *make of all their Calumnies.*

REVEREND FATHERS,

I Now come to the remainder of your Calumnies, wherein I ſhall anſwer, in the firſt place, thoſe that are yet behind of your *Advertiſements*. But as all your other books are equally full of them, ſo muſt they needs afford me matter enough to entertain you on this ſubject as long as I ſhall think it convenient. I ſhall therefore, as to the fable you have ſcattered up and down in all your writings againſt *Janſenius*, in a word affirm, that you maliciouſly miſtake certain words in one of his Letters which being ſuch as may be taken in a good ſenſe ought to be taken in good part, according to the charitable ſpirit of the Church, and indeed cannot be taken otherwiſe but according to the Malignant ſpirit of your Society. For when he only ſayes to his friend; *Trouble not your ſelf ſo much as to what concerns your Nephew, I ſhall ſupply him with what is neceſſary, out of the money I have in my hands*, why would you have it to be underſtood, as if he ſhould ſay, that he took that money, ſo as not to reſtore it again, and not that he layed ſo much out of it, to make it good afterwards? But what a ſtrange diſcovery do you make of your imprudence, ſince you are convicted of Lying by your own teſtimony, out of the other Letters of *Janſenius*, printed by your means; which make it clearly appear, that what money he laid out was only by way of ADVANCE; and ſuch as he was afterwards to reimburſe. This is evident out of that you put out, as of the thirtieth of July 1619. in theſe very terms, to your confuſion: *Trouble not your ſelf concerning any* ADVANCE-MONEY;

MONEY; *he ſhall not want any thing, while I ſhall ſtay here.* As alſo out of that of *Jan.* 5. 1620. where he ſayes; *You are over-haſty; And though the buſineſs came to ſuch a paſs, as that an account were demanded, I queſtion not, but I have ſo much credit in this place, as that I ſhould make a ſhift to find money, if need were.*

You muſt then be Impoſtors, Fathers, as well in relation to this buſineſs, as to the ridiculous ſtory of the *Poores-Box* of Saint *Merry*. For what advantage can you make of the accuſation which one of your Creatures put in againſt that Clergy-man, whom you would gladly tear in pieces? Muſt it be concluded that a man is guilty becauſe he is accuſed? No certainly, Fathers. Godly men, ſuch as he, will never want accuſers, while the world is furniſhed with ſuch Detractors as you are. We muſt not therefore judge of him according to the accuſation, but according to the ſentence. Now the ſentence given upon the buſineſs *Febr.* 23. 1656. abſolutely clears him; beſides that he, who was unadviſedly engaged in that unjuſt proſecution, was diſclaimed by his Collegues, and forced to diſavow it. And as to what you ſay in the ſame place of that *famous director who inriched himſelf, in a moment, of nine hundred thouſand Livers*, there is no more to be done then to refer you to the Paſtors of Saint *Roch*, and Saint *Paul*, who are able to ſatisfie all *Paris* of his abſolute diſengagement as to that buſineſs, and of your inexcuſable malice in this impoſture. We need ſay no more in anſwer to ſuch frivolous falſities. Theſe are but the trials of skill of your novices, and not the mortal blows of your grand Profeſſors.

That's it I now come to Fathers; I come, I ſay, to a Calumny the blackeſt that ever you were guilty of. I mean that inſupportable piece of impudence, whereby you durſt lay it to the charge of devout Religious women and their directors, *That they believe not the myſtery of* Tranſubſtantiation; *nor the* real preſence *of Jeſus Chriſt in the Euchariſt.*

This Fathers, is an impoſture worthy of you. This is a crime which God only is able to puniſh; and you only to commit. There is requiſite as great an humility as that of theſe humble injured ſouls, to ſuffer it with patience; and to believe it, requires a man ſhould be as wicked, as ſuch wicked Detractors as you are. I ſhall not for my part undertake to juſtifie them; they are not ſo much as ſuſpected guilty of any ſuch thing. Stood they in need of Defenders, they might ſoon finde better then I am. What I ſhall here ſay, is not to clear their innocence, but to diſcover your malice. My deſign is to make you ſtand amazed at your ſelves; and ſatisfie the world, that, (this proved againſt you,) there is not any thing which you may not venture upon.

And yet you will not ſtick to ſay, that I have ſome relation to *Port Royal*; for it is the main thing you have to caſt in all their teeth, who any way oppoſe your extravagances; as if there were only at *Port Royal* ſuch as had zeal enough to reſcue againſt you, the purity of *Chriſtian Morality*. I am not, Fathers, to be acquainted with the great deſerts of thoſe ſolitary perſons, that are retired thither; nor how much the Church is obliged to their works; as ſuch as are ſolid, and full of edification. I know by what a pious light they are illuminated. For though I never was ſetled among them, (as you would make the world believe, when you know not who I am,) yet have I acquaintance with ſome of them, & an honour for the vertue of all. But God hath not limited to that number all thoſe he would have to oppoſe your diſorders. I hope, with his aſſiſtance, to make you ſenſible of it; & if he give me the grace to go on with the deſign he hath put me upon (of employing for him whatever I have received from him,) I ſhall treat you in ſuch manner, that it ſhall haply be your greateſt regret, that you have not to do with a man of *Port-Royal*. For whereas thoſe whom you ſo much inſult upon, by that famous calumny,

calumny, are content only to offer up to God their ſighs and groans to procure your pardon for the ſame, I think my ſelf obliged as one that is not at all concerned in that reproach, to make you aſhamed of it before the whole Church, ſo to work in you that ſaveing confuſion, whereof the Scripture ſpeaks, which is in a manner the only remedy againſt ſuch a hardneſs of heart as yours is. *Fill their faces with confuſion, and they ſhall ſeek thy name, O Lord.*

We muſt needs put a ſtop to that inſolence which hath not the leaſt tenderneſs even for the holieſt places. For who can be ſecure after a calumny of this nature? How, Fathers, dare you your ſelves ſtick up and down *Paris* a book ſo ſcandalous, with the name of your Father *Meynier* in the frontiſpiece, and this infamous title, *Port-Royal combining with Geneva againſt the moſt bleſſed Sacrament of the Altar*, wherein you charge with the Apoſtaſie not only M. *de* Saint *Cyran*, and M. *Arnauld*, but alſo Mother *Agnes*, his Siſter, and all the Religious women of that Monaſtery, of whom you ſay, *pag.* 96. *That their faith is as much to be ſuſpected, as to what concerns the Euchariſt, as that of Monſieur Arnauld*, whom you hold *page* 4. *to be an abſolute Calviniſt.* Now I appeal to all the world, whether there be in the Church any, upon whom you might have ſcattered ſo abominable a reproach, with leſs probability? For, I would fain know, Fathers, if theſe Religious women and their directors combined with *Geneva*, againſt the bleſſed Sacrament of the Altar, (a thing which cannot be thought without horrour) why ſhould they take for the principal object of their piety, a Sacrament which they thought an abomination? Why ſhould they adde to their Rule, the inſtitution of the B. Sacrament? Why have they taken the habit of the B. Sacrament? Why taken the name of the Nunns of the B. Sacrament? Why called their Church, the Church of the B. Sacrament? Why

ſhould they petition for, and obtain from *Rome*, the confirmation of that inſtitution; and the priviledge to ſay every Thurſday, the office of the B. *Sacrament*, wherein the faith of the Church is ſo particularly expreſſed, if they had conſpired with *Geneva*, to aboliſh that faith of the Church? Why ſhould they oblige themſelves, by a particular devotion, and that approved by the Pope, to have conſtantly, night and day, ſome religions women, in the preſence of that Sacred Hoaſt, as it were to repair by their perpetual adorations of that perpetual ſacrifice, the impiety of that hereſie that endeavoured to annihilate it? Speak Fathers, if you can; give ſome reaſon, why, of all the myſteries of our Religion, they ſhould paſs by thoſe they do believe, and faſten on that they could not believe? And why they ſhould devote themſelves in ſo full and abſolute a manner to that myſtery of our Faith, if they took it as Hereticks do for the myſtery of iniquity? What anſwer, Fathers, do you make to teſtimonies ſo pregnant as theſe, not only as to words but actions, and that, not as to ſome particular actions but the conſequences of a life abſolutely conſecrated to the adoration of JESUS CHRIST reſiding upon our Altars? What reply do you make to the books of *Port-Royal*, which are full of the moſt preciſe terms whereby Fathers and Councels have thought fit to expreſs the eſſence of that myſtery? 'Tis a ridiculous thing, but horrid withal, to ſee what anſwers you make thereto in your Libel, in this manner. *Monſieur Arnauld*, you ſay, *ſpeaks very well of* Tranſubſtantiation, *but he haply means* a ſignificative Tranſubſtantiation. *He profeſſes indeed that he believes* the real preſence, *but who ever told us that he underſtands it under a true and real figure*? Where are we Fathers, and whom will not you repreſent as a Calviniſt when you pleaſe, if you but take the Liberty to corrupt the moſt canonical and ſacred expreſſions that may be, by the malicious ſubtilties of your newfangled equivocations?

cations? For who ever hath made use of other terme then those, and that particularly in simple discourses of Piety, where there is nothing of controversie medled with? And yet the love and respect they have for that holy mysterie, hath given them occasion to speak so much of it in their writings, that I defie you, Fathers, as craftie as you are, to find therein the least shadow of ambiguity or compliance with the tenents of *Geneva*.

All the world knowes, Fathers, that the heresie of *Geneva*, essentially consists, as you expresse it your selves, in believing that Jesus Christ 'is not enclosed 'within that Sacrament: That it is impossible he should 'be in severall places; That he is truly no where but 'in heaven, and that there onely he is to be adored, and 'not upon the Altar. That the substance of the bread 'remaines; That the body of I. Christ enters not into 'the mouth, nor the breast: That he is not eaten but 'by Faith; and consequently that the unfaithfull eat 'him not: And that the masse is so far from being a 'Sacrifice, that it is an abomination.

Now see, Fathers, after what manner *Port. Royal conspires with* Geneva *in their bookes.* There you may read, to your confusion, a *that the flesh and blood of* Jesus Christ *are contained under the species of bread and wine.* b *That the holy of holyes is present in the Sanctuary, and that he ought to be adored there.* c *That* Jesus Christ *dwells in the Sinners that communicate, by the true and reall presence of his body, in their breast, though not by the presence of his spirit in their hearts.* d *That the dead ashes of the Saintes bodies, derive their principall dignity, from that seed of life, remaining in them, after the touching of the immortall and enlivening flesh of* Jesus Christ. e *That it is not through any naturall power, but through Gods omnipotence, (to which nothing is impossible,) that*

a *M. Arnauld. 2d. Letter. p. 259.* b *Ibid pag. 243.* c *Frequ. Comm. part. 3. Ch. 16.* d *Part. 1. Ch. 40.* e *Fam divin. Lect. 25.*

the body of Jeſus Chriſt *is incloſed under the hoaſt, and under the leaſt part of every hoaſt* ; f *That the divine vertue is preſent to produce the effect which the words of conſecration ſignifie.* g *That* Jeſus Chriſt *who lyes dejected upon the Altar is at the ſame time elevated in his glory: that he by himſelf and through his own power is in ſeverall places at the ſame time, as well in the midſt of the Church triumphant as Church militant.* h *That the Sacramentall ſpecies remain ſuſpended and ſubſiſt after an extraordinary manner without being upheld by any ſubject, and that the body of* Jeſus Chriſt *is alſo ſuſpended under the ſpecies, that it depends not on them as ſubſtances depend on accidents.* i *That the ſubſtance of the Bread is changed, the accidents remaining unchangeable.* In the proſe of the bleſſed Sacrament. *That* Jeſus Chriſt *reſts in the Euchariſt with the ſame glory as he hath in heaven.* k *That his glorious humanity reſides in the tabernacles of the Church under the ſpecies of bread, which viſibly cover it, and that knowing us to be dull, he takes that courſe to induce us to the adoration of his Divinity which is preſent in all places, by that of his humanity which is preſent in one particular place.* l *That we receive the body of* Jeſus Chriſt *upon the tongue, and that it is ſanctifyed by his divine touching.* m *That he enters into the mouth of the prieſt.* n *That though* Jeſus Chriſt *be made acceſſible in the Bleſſed Sacrament, through an effect of his love and clemency, yet doth he ſtill continue his inacceſſibility therein, as an inſeparable condition of his divine nature; for though there be therein, onely the body and blood by vertue of the words,* vi verborum, *as the Schoole ſpeaks, yet that hinders not but that his whole Divinity, as well as his whole humanity, may be thereby a neceſſary conſequence, and conjunction.* And laſtly, o *That the Euchariſt is as well a*

f *Ibid.* g *Of ſuſpens. Reaſon* 21. h *Ibid.* 23. i *Letter of M. S.* Cyran *Tom.* 1. *Let.* 93. k *Ibid.* l *Let.* 32. m *Let.* 72. n *Vindication of the Roſary of the B. Sacrament. pag.* 217. o *Famdavin. fol.* 154.

Sacrifice

Sacrifice as a Sacrament, p *And that though this Sacrifice be a commemoration of that of the Croſſe, yet is there this difference between them; that, that of the Maſs offered onely for the Church, and for the faithfull included within its communion; whereas that of the Croſſe was offered for all the world, as the Scripture ſpeakes.*

This is ſufficient, Fathers, to let the world ſee evidently, that there hath not been, haply ſince the beginning of it, a greater impudence then this of yours. But yet I will go a little further, and make you pronounce this ſentence againſt your ſelves. For what ſecurity would you have to take away all ſuſpicion of a mans conſpiring with *Geneva*? *If Monſieur* Arnauld, ſayes your Father *Meynier*, p. 83. *had ſaid that in this adorable Myſtery, there were not any ſubſtance of the bread under the ſpecies, but onely the fleſh and blood of* Jeſus Chriſt, *I ſhould have confeſſed that he had abſolutely declared himſelf againſt Geneva.* Confeſſe it then, Impoſtors; and make him publick reparation, for this publick injury. How often have you ſeen as much in the paſſages before cited? But beſides, the *Familiar Divinitie* of Monſieur de Saint *Cyran* being approved by M. *Arnauld* muſt needs contain the ſentiments of both. Read then the whole fifteenth Lecture; and particularly the ſecond Article; and there you ſhall find the words you deſire; and that more formally, then you have expreſſed them your ſelves: *Is there any bread left in the hoaſt, and any wine in the Chalice? Not any; for the whole ſubſtance of the bread, as alſo that of the wine are taken away, to make place for that of the body and blood of* Jeſus Chriſt, *which remaines therein, covered onely, with the qualities and ſpecies of bread and wine.*

Now, Fathers, will you ſtill affirm that *Port-Royal* teaches nothing *which is not received by Geneva*; & that Monſieur *Arnauld* hath not ſaid any thing in his ſecond Letter, which might not have been ſaid by a Miniſter of *Charenton*? Do you make *Meſtrezat* ſpeak as Monſieur *Arnauld* does in that Letter, *pag.* 237, &c.

That is an infamous falſity to charge him with denying Tranſubſtantiation ; that he takes for the foundation of his books the truth of the reall preſence of the Son of God , oppoſite to the hereſie of the Calviniſts ; That he thinks himſelf happy to be in a place where the Holy of Holies, who is preſent in the Sanctuary, is continually adored ; which certainly is a thing ſtands at a greater diſtance from the belief of the Calviniſts then the reall preſence it ſelf, ſince that as Cardinal *Richelieu* ſaies in his Controverſies, *pag.* 536. *The new Miniſters of* France *being united with the Lutherans who believe it, have thereby declared, that they are not ſeparated from the Church as to what relates to that myſterie , but onely by reaſon of the adoration which the Catholicks do to the Euchariſt.* Get all the paſſages I have cited out of the books of *Port-Royall* ſubſcribed at *Geneva* , and not onely thoſe paſſages but the whole treatiſes written concerning this myſterie , as the book of *Frequent Communion* ; The *Explication of the ceremonies of the Maſſe* ; *The Exerciſe during Maſs* ; *Reaſons of ſuſpenſion from the Bleſſed Sacrament* ; *The Hymnes of the Houres of* Port-Royal *tranſlated* ; *&c.* In a word , cauſe that ſacred inſtitution of conſtantly adoring Jeſus Chriſt encloſed in the Euchariſt , to be eſtabliſhed at *Charenton* , as it is at *Port-Royal*, and it will be the moſt conſiderable ſervice you can do the Church ; ſince that then *Port Royal* ſhall not conſpire with *Geneva* , but *Geneva* with *Port-Royal*, and the whole Church.

You could not certainly, Fathers, have been more unfortunate in any thing, then in charging *Port Royal* with not believing the Euchariſt ; but I will diſcover what it was that engaged you to do it. You know I am a little acquainted with your Politicks : you have ſtretched them very hard upon this occaſion. If Monſieur *de Saint Cyran*, and Monſieur *Arnauld* had onely delivered what was to be believed concerning that myſterie , and not what men ought to do, to be prepared for it, they had been the beſt Catholicks in the world ; and there had been no equivocations found in their

termes

termes of *reall preſence*, and *tranſubſtantiation*. But ſince there is a neceſſitie that all thoſe who oppoſe your degenerate principles ſhould be Hereticks, nay, in that very point wherein they condemn them, how could Monſieur *Arnauld* ſcape upon the Euchariſt, when he had writ an expreſs Treatiſe againſt your profanations of that Sacrament? How, Fathers, ſhould he ſay, with hope not to be called to an account, *That the body of Jeſus Chriſt ought not to be given thoſe who fall often into the ſame crimes, and diſcover not the leaſt hope of amendment, and that they ought to be kept for ſome time from the Altar, that, having purified themſelves by a ſincere repentance, they may approch it afterwards to their comfort.* Do not, Fathers, by any means ſuffer ſuch things to be ſpoken; you would not be importuned by ſo many people at your Confeſſion ſeats. For your Father *Briſacier* ſayes, that *if you followed not this method, you ſhould not apply the blood of Jeſus Chriſt to any one.* 'Twere much better for you that men followed the practiſe of your Societie, which your Father *Maſcarennas* cites in a certain book approved by your Doctors, nay, even by your Reverend Father General, and is this; *That all manner of perſons, even Prieſts themſelves may receive the body of Jeſus Chriſt the very day wherein they have defiled themſelves with abominable ſins: That men are ſo far from being guilty of any irreverence in ſuch communions, that, on the contrary, they are to be commended, when they frequent them in that manner: That the Confeſſors ought not to divert them; and that, on the contrary, it is their duty to adviſe thoſe who have but newly committed thoſe crimes, to communicate immediately; in as much as though the Church hath forbidden it, yet that prohibition is aboliſhed, by the univerſal practiſe of the whole earth.*

This it is, Fathers, to have Jeſuits ſcattered over the whole earth. This is the univerſal practiſe that you have introduced, and which you endeavour to ſee eſtabliſhed. It matters not that the tables of Jeſus Chriſt be filled with abomination, ſo your Churches be thronged

throng'd with people. Be ſure then to make the oppoſers hereof, Hereticks upon the Bleſſed Sacrament; it muſt be ſo what ever it coſt. But how will you be able to do it, after ſo many irrefragable teſtimonies, as they have given, of their faith? Are you not afraid I ſhould quote the four grand proofs you produce of their hereſie? You might very well, Fathers; and I know no reaſon I ſhould ſpare you ſo much ſhame. Let us then examine the firſt,

Monſieur *de Saint Cyran*, ſayes the Father Meynier, *comforting a friend of his upon the death of his Mother*, Tom. 1. Let. 14. ſayes, *that the moſt acceptable ſacrifice that a man can offer to God upon theſe occaſions is that of Patience*; ergo *he is a Calviniſt*. This is very ſubtilly argued, Fathers; and it is a queſtion with me whether any one ſee the reaſon of this conſequence. Take it from himſelf. *Becauſe*, ſaith this great Controvertiſt, *he therefore believes not the ſacrifice of the Maſſe; for that is it which is the moſt acceptable to God of any.* Who now dares ſay the Jeſuits cannot diſpute? They can do it in ſuch a manner, that they are able to make heretical what diſcourſes they pleaſe even to the Scripture it ſelfe. For is it not an hereſie to ſay, as the wiſe man does, *There is nothing worſe then to love money*; as if Adulteries, Murthers, and Idolatrie were not greater crimes? And who is there almoſt who does not frequently fall into ſuch expreſſions; and that, for inſtance, the ſacrifice of a broken and contrite heart is the moſt acceptable in the ſight of God; for that in ſuch diſcourſes, a man onely makes a compariſon between certain interiour virtues among themſelves, without reflection on the ſacrifice of the *Maſſe*; which is of a different order; and of an infinitely higher Nature. Is not this to be ridiculous, Fathers? and muſt I needs, to highten your confuſion, acquaint you with the terms of that very Letter, where *Monſieur de Saint Cyran* ſpeaks of the ſacrifice of the *Maſſe*, as of the *moſt excellent* of all; ſaying, *That men offer unto God every*

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day, and in all places the ſacrifice of the Body of his Son, who could not find A MORE EXCELLENT WAY *then that, whereby to honour his Father?* And afterwards; *That Jeſus Chriſt obliges us to take of his ſacrificed body, when we come to dy to make the ſacrifice of ours to be the more acceptable to him: and that he, being alſo united to us, when we die, might ſtrengthen us by ſanctifying with his preſence the laſt ſacrifice we make unto God, of our lives and of our bodies.* Now play the Sycophants, take no notice of any thing of all this; and confidently affirm that he avoided communicating at his death; as you do *pag.* 33. and that he believed not the ſacrifice of the Maſs. For there is nothing too difficult for ſuch as are Detractors by Profeſſion.

And that you are ſuch, your ſecond proof is a great teſtimony. To make late Monſieur *de Saint Cyran*, (to whom you attribute the book of *Petrus Aurelius*) a *Calviniſt*, you produce a paſſage, wherein *Aurelius* explaines (*pag* 89.) the carriage of the Church towards ſuch Prieſts and Biſhops as ſhe would depoſe or degrade. *The Church*, ſaith he, *not being able to take away the power of the order, becauſe the character of it is not to be blotted out, ſhe does all ſhe can: ſhe puts out of her memory that character which ſhe cannot out of the ſoules of thoſe who have received it. She conſiders them as if they were no longer Prieſts or Biſhops. So that according to the ordinary language of the Church, it may be ſaid they are no longer ſuch, though they ſtill are as to what concerns the character; ob indelebilitatem characteris.* You ſee, Fathers, that this Author, approved by three general Aſſemblies of the Clergie of *France*, ſaies expreſly, *that the character of Prieſthood is indelible*; and yet you make him ſay but quite the contrarie in that very place, *That the character of Prieſthood is not indelible.* This is a tranſcendent calumnie, that is to ſay, according to you, a *Pecadillo*, a trifling venial ſin. For that book had done you ſome prejudice, as having refuted the hereſies of your Brethren.

thren-Jeſuits of *England* concerning Epiſcopal Authoritie. But certainly, it is a ſignal piece of extravagance, and a very high mortal ſin againſt Reaſon, in the firſt place, falſly to ſuppoſe that Monſieur *de Saint Cyran* held that the character might be taken away, and to conclude thence, that he does not believe the reall preſence of Jeſus Chriſt in the Euchariſt.

Do not expect I ſhould make any anſwer to it, Fathers; if you have not common ſence, it is not in my power to give you any. All thoſe that have will liberally laugh at both you and your third proof, which is grounded upon theſe words, q *That God gives us in the Euchariſt* THE SAME FOOD *as he doth to the Saints in Heaven, without any other difference, ſave that here he allowes us not either the ſenſible ſight or taſte of it, reſerving both till our coming to heaven.* Theſe words, Fathers, do ſo naturally expreſs the ſenſe of the Church that I ever and anon forget what it is that you quarrel at in them ſo as to pervert them. For to me they ſignifie nothing but what the Council of *Trent* teaches *Seſs.* 13. *c.* 8. That there is no other difference between *Jeſus Chriſt* in the Euchariſt, and *Jeſus Chriſt* in Heaven, but that here he is vailed, and there he is not. Monſieur *Arnauld* doth not ſay that there is no other difference in the manner of receiving Jeſus Chriſt, but onely that there is no other in Jeſus Chriſt who is received. And yet you would, againſt all reaſon, make him to ſay by this paſſage, that Chriſt is eaten with the mouth here no more then he is in heaven; whence you conclude his hereſie.

I cannot but pitie you, Fathers. Does this require any further explication? Why do you confound this divine Nouriſhment with the manner of receiving it? There is, as I have alreadie ſaid, but one onely difference between this nouriſhment upon earth and in hea-

q *Freq. Comm. p.* 3. *Ch.* 11.

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ven ; which is, that here it is hidden under veils, that deprive us of the ſenſible ſight, and taſte of it. But there are many differences, between the *wayes* of receiving it, both here and there ; whereof the principal is, as Monſieur *Arnauld* ſaies, *part.* 3. *ch.* 16. *Here Chriſt enters into the mouth and breaſt, of both the godly and the wicked*; which he doth not in heaven.

And ſince you are ignorant of this diverſitie, I ſhall tell you, that the cauſe why God hath eſtabliſhed theſe different waies of receiving the ſame food, is the difference there is between the ſtate of Chriſtians in this life and that of the bleſſed Saints in heaven. The ſtate of *Chriſtians*, as Cardinal *du Perron* ſaies after the Fathers, is a mean ſtate between that of the *Bleſſed*, and that of the *Jews*. The Bleſſed poſſeſs Jeſus Chriſt really without figures and without veils. The Jews poſſeſſed not Chriſt but under figures and veiles, ſuch as were the Manna and the Paſchal Lamb. And the Chriſtians poſſeſs Jeſus Chriſt in the Euchariſt truly and really, but yet hid under veiles. *God*, ſaith Saint *Eucherius*, *made himſelf three Tabernacles ; the Synagogue, which had onely the ſhadows without truth ; the Church which hath both the truth and the ſhadows ; and heaven where there are no ſhadows, but truth it ſelf* We ſhould go out of the ſtate wherein we are, which is the ſtate of faith, and is by Saint *Paul*, as much oppoſed to the Law, as to the beatifical viſion, ſhould we poſſeſs onely the figures without Jeſus Chriſt, becauſe it is the propertie of the Law to have onely the ſhadow and not the ſubſtance of things : and we ſhould alſo go out on the other ſide, ſhould we poſſeſs him viſibly ; becauſe Faith, as the ſame Apoſtle ſayes, is not of the things that are ſeen. Thus is the Euchariſt proportioned to our ſtate of Faith, becauſe it truly involves Jeſus Chriſt, yet veiled. So that this ſtate were on the one ſide deſtroyed, if Jeſus Chriſt were not really under the ſpecies of bread and wine ; as Hereticks pretend he is not ; and on the other, ſhould

ſhould we receive him nakedly as in heaven; ſince it were to confound our eſtate either with that of Judaiſme, or with that of Glory. And thus, Fathers, is the divine and myſterious reaſon of this wholly divine myſtery.

This is it makes us abhor the *Calviniſts*; as reducing us to the condition of the *Jews*; and withall what makes us aſpire to the glory of the Bleſſed, wherein we ſhall have the full and eternall enioyment of Jeſus Chriſt. Whence you ſee, that there are ſeveral differences between the waies wherein he communicates himſelf to Chriſtians, and to the Bleſſed; and that, among others, he is received here by the mouth, and not ſo in heaven; but that they all depend meerly upon the difference there is between the ſtate of Faith, (wherein we are, and the eſtate of the beatifical viſion, wherein they are. This it is, Fathers, that Monſieur *Arnauld* ſaies ſo clearly in theſe termes, *That, there ſhould be no other difference between the purity of thoſe who receive Jeſus Chriſt in the Euchariſt, and that of the bleſſed Saints, but as much as there is between Faith and the beatifical viſion of God, on which alone depend the different manners wherein he is eaten, on earth and in heaven.* You ſhould, Fathers, have had a reverence for the ſacred truths in theſe words, rather then corrupted them, to find in them an hereſie they are incapable of, which is, that Jeſus Chriſt is onely eaten by faith, and not by the mouth, as your Fathers *Annat*, and *Meynier* maliciouſly affirm, making it the principal head of their accuſation.

You ſee then, Fathers, how little you are obliged to matter of proof; and therefore you are forced to flie to a new artifice, which is to falſifie the Councel of *Trent*, ſo to bring it about that Monſieur *Arnauld* ſhould not be conformable thereto: ſo many waies are you furniſhed with to make people *heretical*. And this is done by your Father *Meynier* in no leſs then fiftie places of his book, and eight or ten times in the ſingle *pag.* 54. where he pretends,

pretends, that for a man to expreſs himſelf like a true Catholick, it is not enough to ſay; I believe that Jeſus Chriſt is really preſent in the Euchariſt; but that he muſt ſay, *I believe* WITH THE COUNCIL *that he is preſent therein by a true* LOCAL PRESENCE, *or locally.* And thereupon he cites the r Council. Who would not think, (when he ſaw the words *Local preſence* cited out of three Canons, of an Oecumenical Council,) but that thoſe words were to be found there? This might have ſerved your turn, before my XV. *Letter* was abroad; but now, Fathers, people are not ſo eaſily caught in that ſnare. We conſult the *Council*, and find that you are *Impoſtors.* For theſe termes of *Local preſence locally, locality*, never were there. And I tell you further, Fathers, that they are not in any other place of that Council; nor in any other Council before it; nor in any Father of the Church. I would therefore deſire you to tell me; whether you prerend to faſten the ſuſpicion of *Calviniſme* on all thoſe who have not made uſe of that terme? If ſo, the Council of *Trent* lies under it; and all the Fathers without exception.

You have more ingenuity in you then to make ſo great a confuſion in the Church upon occaſion of a particular quarrell. Have you no other way to make M. *Arnauld* a heretick, but you muſt diſoblige many who never did you any injurie, and among the reſt, Saint *Thomas*, who is one of the greateſt defenders of the Euchariſt, and is ſo far from making uſe of that terme, that, on the contrary, he hath rejected it. s *Nullo modo*, ſaith he, *corpus Chriſti eſt in hoc Sacramento localiter*? What are you then, Fathers, that you ſhould by your own authority, impoſe new termes, which you would oblige men to make uſe of, the better to expreſſe their faith: as if the profeſſion of Faith made by the Popes, according to the order of the Councel, wherein this terme is not to be found, were defective, and ſo brought an ambiguitie in the creed of

r *Seſſ.* 13. *can.* 3. *can.* 4. *can.* 6. s 3. *P. q.* 76. *a.* 5.

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the faithful, which you only should discover? What temerity is it to prescribe them to the Doctors themselves? What foul play to impose them upon general Councels? And what ignorance not to know the difficulties which the most illuminated Saints have made to receive them? Be ashamed then, Fathers, of your *ignorant impostures*, as the Scripture sayes to such ignorant impostors as you are; *be ashamed of lies before the Prince and men in Authority.*

Do not pretend to play the Masters any more: you have neither the character nor the abilities to be such. But if you will make your propositions with more modesty, you will haply be heard. For though this word, *Local presence*, was rejected by Saint *Thomas*, as you have seen, because the body of *Iesus Christ* is not in the Eucharist in the ordinary extent of bodies, in their places; yet hath this term been received by some late Authors of Controversies; as only understanding thereby, that the body of *Iesus Christ* is truly under the species; which being in a particular place, the body of *Iesus Christ* is there also. And in this sense, M. *Arnauld* will make no difficulty to admit it, since that M. de *St. Cyran* and he, have declared so often, that *Iesus Christ* in the Eucharist is truly in a particular place; and miraculously in many places at the same time. So that all your refining of expressions, comes to nothing; and so you have not been able to give the least likelihood, to an accusation, which it should not have been lawful to advance without pregnant and undeniable proofs.

But to what end is it, Fathers, to oppose their innocence to your calumnies? You do not charge them with these errours out of any belief that they maintain them, but out of a belief that they prejudice you. There needs no more, according to your Theologie, to calumniate them without being guilty of any crime in so doing, and you may, without any confession or penance, celebrate the mass at the same time that you charge Priests (who say it every day) with a belief that it is pure

pure Idolatry; which certainly were a piece of ſacriledge, no leſs horrid then that of your own Father, JARRIGIUS, whom you cauſed to be hanged *in effigy*, for having ſaid maſſe during the time *he held correſpondence with Geneva.*

I cannot therefore but ſtand amazed, not that you, with ſo little remorſe, impoſe upon them crimes that are both ſo hainous, & withal ſo falſe; but that you impoſe upon them, with ſo little prudence, crimes that have in themſelves ſo little probability. For you do indeed diſpoſe of ſins at your pleaſure, but do you imagine you ſhall accordingly diſpoſe of mens belief? Certainly, Fathers, were it neceſſary that the imputation of *Calviniſme* muſt fall either upon them, or upon you, I ſhould find you in a very ſad cõdition. Their diſcourſes are as Catholick as yours, but their carriage cõfirms their faith, yours is diſconſonant to yours. For did you believe, as they do, that bread to be really changed into the body of *Jeſus Chriſt*, why do you not, as they do, require that the ſtony and icy hearts of thoſe whom you adviſe to approach it, ſhould be ſincerely converted into fleſhy & affectionate hearts? If you believe *Jeſus Chriſt* to be there under a qualification of death, to teach thoſe that approach it to die to ſin, the world, & themſelves, why do you admit thoſe to come near it, in whom vices and ſinful paſſions are ſtill living and predominant? And how can you account thoſe worthy to eat the bread of heaven, who deſerve not to eat that of earth?

O what a tranſcendent veneration have they for this ſacred Myſtery, who imploy their zeal to perſecute thoſe that honour it, by ſo many holy communions; & to flatter ſuch as diſhonour it, by ſo many ſacrilegious communions! how does it become theſe Aſſertors of ſo pure & adorable a ſacrifice, to fill up the table of *Jeſus Chriſt* with inveterate ſinners, coming immediately from their ſcandalous deportments, & to place among them, a Prieſt whom his very cõfeſſor ſends frõ his uncleanneſſes to the altar, there to offer up, in the place of *Jeſus Chriſt*, that

that moſt holy victime to the God of holineſs, and to direct it with his moſt polluted hands into mouths equally polluted? Is it not a proceeding worthy thoſe, who practiſe this *all over the world*, according to the Maximes approved by their own *General*; to charge the Author of the book of *Frequent Communion*, and the *Nunnes* of the Bleſſed Sacrament, with not believing the Bleſſed Sacrament?

And yet this does not ſatisfie them; but, to fill up the meaſure of their paſſion, they muſt needs accuſe them of having renounced *Jeſus Chriſt* and their Baptiſme. Theſe, Fathers, are not trivial ſtories, ſuch as yours. No, they are the deſperate ſallies, whereby you have filled up the meaſure of your detraction and calumnies. So tranſcendent a forgery had not been in hands fit to manage and maintain it, had it continued in thoſe of your good friend *Filleau*, who firſt ſtarted it; no, your Society hath owned it publickly, and your Father *Meynier* hath lately maintained it, as a certain truth, that *Port-Royal* hath for theſe 35. years, been engaged in a ſecret plot, whereof Mr. de Saint *Cyran* and *Janſenius* were the chief, *to deſtroy the Myſtery of the incarnation, to make the Goſpel be looked upon as an apocryphal ſtorie; to exterminate Chriſtian Religion, and to build up* Deiſme *upon the ruines of Chriſtianity*. Is this all, Fathers; will you at laſt be ſatisfied, if the world believe all this of thoſe whom you hate? Will your animoſity be ſatiated, when you have made them deteſtable not only to all thoſe who are in the Church; *by combining with Geneva*, which you charge them with, but alſo to all thoſe that believe in *Jeſus Chriſt*, though out of the Church, by the *Deiſme* you accuſe them of?

But who will not be ſurprized at the blindneſs of your proceedings? For who do you expect will be perſwaded upon your bare word, without the leaſt ſhadow of proof, and that with all the contradictions imaginable, that Biſhops and Prieſts, who have conſtantly

ſtantly preached the grace of *Jeſus Chriſt*, the purity of the Goſpel, and the obligations of Baptiſme, had renounced their Baptiſme, and the Goſpel of *Jeſus Chriſt*, that they endeavoured nothing ſo much as to eſtabliſh that Apoſtaſie, and that it is ſtill the deſign of *Port Royal*? Who will believe it Fathers? Do you believe it your ſelves, wretches as you are? But to what extremites are you reduced, ſince that you muſt of neceſſitie either make good this charge, or paſs for the lewdeſt Detractors that ever were? Prove it, then, Fathers; name that *Eccleſiaſtick of good worth* which you ſay was preſent at, and one of, that aſſembly of *Burg-fontain*, in the year 1621. and had diſcovered, to your friend *Filleau*, the deſign then and there undertaken to ruine Chriſtian Religion. Name thoſe ſix perſons, who you ſay did in the ſame place lay down the grounds of the conſpiracy. Name him *who is meant by theſe Letters* A A. who, you ſay, *pag.* 15. *is not Anthony Arnauld*, becauſe he hath convinced you that he was not then nine years of age, *but another who is yet alive, and is too much a friend to Monſieur Arnauld, to be unknown to him.* It ſeems then, you know him, Fathers, and conſequently, if you have any the leaſt reſpect for Religion, you are obliged to make diſcovery of this impious wretch, to the King, and Parliament; that he may be puniſhed according to his demerits. You muſt ſpeak freely, Fathers; you muſt name him, or expect the confuſion of never being looked on hereafter, otherwiſe then as infamous Lyars, and ſycophants, unworthy ever to be credited. 'Tis in this manner, that the good Father *Valerian* hath taught us, that ſuch Impoſtors are *to be racked*, and put to their utmoſt ſhifts. Your ſilence hereupon will be a full, and abſolute conviction, that this is nothing but a diabolical Calumny. The moſt implicit friends you have, will be forced to acknowledge; *that it will not be thought an effect of your vertue, but your weakneſs*; and admire that you have been ſo wicked, as to make

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it reach to the Religious women of *Port-Royal*; and to affirm, as you do *p.* 14. that the *ſecret Roſary of the Bleſſed Sacrament*, compoſed by one of them, was the firſt fruits of that conſpiracy againſt *Jeſus Chriſt*; and *p.* 95. *that they are inſpired with all the deteſtable maximes of that book*; which if you may be credited, is an inſtruction of *Deiſme*. Your impoſtures upon that writing, have received a total rout already, in the defence of the Cenſure of the late Arch-biſhop of *Paris*, againſt your Father *Briſacier*. You have nothing to reply thereto; and yet can you not forbear wreſting it, after a more ſhameful manner then ever; to faſten on Religious women, (whoſe piety is known to all the world,) nothing leſs then the height of impiety? Barbarous and baſe Perſecuters! Are not the moſt retired monaſteries, Sanctuaries againſt your calumnies? While theſe ſacred Virgins do, day and night, adore *Ieſus Chriſt*, and the Bleſſed Sacrament, according to their inſtitution, you ceaſe not, day and night, from publiſhing it abroad, that they believe him not to be either in the Euchariſt, or yet at the right hand of his Father: and you publickly cut them off from being members of the Church even while they are ſecretly praying for you, and the whole Church. You traduce thoſe who have neither ears to hear you, nor tongue to anſwer you. But *Ieſus Chriſt*, (in whom they are hidden, ſo as not to appear but with him) hears you, and anſwers for them. Nay, he is heard even this day, with that holy and terrible voice, which ſtartles Nature, and comforts the Church. And it is to be doubted, Fathers, that thoſe who harden their hearts, and obſtinately refuſe to hear him when he ſpeaks as a God, will be forced to hear him with confuſion, when he ſhall ſpeak to them as a judge?

For, in a word, Fathers, what account will you be able to give him of ſo many *calumnies*, when he ſhall examine them, not according to the fantaſtical imaginations of your Fathers, *Diceſtillus*, *Gans*, & *Pennaloſſa*, but

but according to the rules of his eternal truth, and by the holy ordinances of his Church, which is so far from palliating or excusing that crime, that she not only abhors it, but hath punished it in the same manner as voluntary *homicide*. For she hath suspended *calumniators* as well as *murtherers* from the Communion, till the hour of death, by the I. and II. Councel of *Arles*. The Councel of *Lateran* thought those unworthy to be received into the Ecclesiastical State, who were convicted thereof, though they were reformed of it. Some Popes have threatned those who had calumniated Bishops, Priests or Deacons, to be denied the Communion at their death. And the Authors of a scandalous Libel, who could not prove what they had advanced, were by Pope *Adrian*, condemned *to be whipped*; note Reverend Fathers, *flagellentur*. So far hath the Church ever been from the errours of your Society; which is grown so corrupt, as to excuse crimes, great, as that of *Calumny*; that you may commit them with more impunity.

No doubt, Fathers, but you might by this means, do abundance of mischief in the world, if God had not so ordered it, that you your selves should furnish the means to prevent it; and to render all your calumnies ineffectual. For there is no more to be done, then to discover this strange maxime, that exempts them from crime, to deprive you of all credit thereby: Calumny is unprofitable if there be not joyned with it, a great reputation of Sincerity. A detractor can never compass his ends, if he be not thought to abhor detraction, as a crime he is uncapable of. And so Fathers, your own principle betrayes you. You have established it for the security of your Conscience. For you would detract, and yet not be damned; but be of the number of those *holy and pious calumniators*, of whom Saint *Athanasius* speaks. You have therefore, to keep your selves out of hell, embraced this maxime; which indeed

keeps you out, as far as the credit of your Doctors can ſecure you? But the very ſame maxime, which, according to them, frees you from the evils you fear in the other life, deprives you, in this, of the advantages you expected to make of it. So that while you endeavour to avoid the vice of Detraction, you loſe the benefit of it, ſo contrary is evil to itſelf, and ſo is it ravelled and deſtructive to itſelf by its own malice.

You might calumniate with much more advantage to your ſelves, ſhould you pretend to affirm, with Saint *Paul*, that ſimple evil ſpeakers, *maledici*, are unworthy to ſee God, ſince that your calumnies would thereby be the more credited, though the truth known, you would condemn your ſelves: but when you ſay, as you do, that calumnie againſt your enemies is no crime, your reproaches will not be believed, and yet you will nevertheleſs be damned. For Fathers, there is nothing ſo certain, as that your grave Authors can neither divert the juſtice of God, nor you give a greater demonſtration of your not remaining in the truth, then that you make lies your refuge. If truth were of your ſide, ſhe would fight for you; ſhe would over come for you; and what enemies ſoever you had, *Truth would deliver you out of their hands*; according to her promiſe. You have not recourſe to lying, but to maintain the errours wherewith you flatter the ſinners of this world; and to keep up the calumnies, whereby you oppreſs thoſe godly people, who oppoſe them. Truth being contrary to your deſigns, it was requiſite you *put your truſt in lies*, as the Prophet ſayes. *Becauſe you have ſaid, the evils which afflict mankinde ſhall not reach us; for we have made falſhood our refuge, and under vanity are we hid.* But what anſwer does the Prophet make them? *Becauſe*, ſaith he, *you have put your truſt in calumny* and *tumult*; ſperaſtis in calumnia et tumultu; *therefore this iniquity ſhall be to you as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly*

denly at an instant. And he shall break it as the breaking of the Potters vessel, that is broken in pieces, he shall not spare: so that there shall not be found in the bursting of it, a sherd to take fire from the hearth, or to take water withal out of the pit. Because, as another Prophet sayes, *with lies ye have made the heart of the righteous sad, whom I have not made sad: and strengthened the hand of the wicked that he should not return from his wicked way, by promising him life. I will therefore deliver my people out of your hand, and ye shall know that I am the Lord.*

We must therefore needs hope, Fathers, that if you do not reform, he will take out of your hands those that you have so long deceived, either by suffering them to continue in their disorders through your ill conduct, or by poysoning them with your calumnies. He will raise in some an apprehension that the erroneous maximes of your Casuists will not secure them from his indignation; and will engrave in the minds of others a just fear of their own destruction, for hearing you, and giving credit to your impostures, as you destroy your selves by inventing them, and scattering them about the world. This cannot admit any thing of circumvention: God is not mocked, and no man shall, without being accomptable therefore, break the Commandment he hath given us in the Gospel, of not condemning our neighbour, till we are well assured that he is guilty. And therefore, what professions soever they may make of Godliness who are so ready to entertain your forgeries, and under what pretence soever of devotion they may do it, they may well fear being shut out of the Kingdome of Heaven, for that only sin, of having attributed such enormous crimes as those of heresie and schisme, to the charge of Catholick Priests and Religious Women, without any other proofs, then such palpable impostures as yours are. *The Devil*, sayes *Sales*, Bishop of *Geneva*, *is upon the tongue of the evil-speaker, and in the ear of him that hearkeneth to him.* And *detraction*,

saith Saint Bernard, Cant. 24. is a poison which mortifies charitie, both in the one and the other. So that one single calumny may prove mortal to an infinite number of souls; since it destroyes, not only those that divulge, but also all those that do not renounce it.

Paris, Decemb. 4.
1656.

Post-script.

REVEREND FATHERS,

MY Letters were not wont to come so close one in the neck of another, nor yet to be so large. The short time I have had hath been the cause of both. I had not made this longer then the rest, but that I had not the leisure to make it shorter then it is. The reason which obliged me to be the more hasty, is better known to you then to my self. Your Answers proved very unfortunate to you. You have therefore done very well to take a new course; but I am not absolutely satisfied that you have made a good choice, and have some jealousie what the world will say, viz. that you were afraid of the BENEDICTINES.

I understand, that he, whom all the world thought Author of your Apologies, *disclaims them, and is troubled that they are fathered on him. He does well, and I was too blame to think him guilty of any such thing. For what assurance soever might have been given me of it, yet should I have thought him a person of too much judgement to believe your Impostures, and of too much honour to publish them, if he did not. There are few in the world that dare attempt those excesses, That are familiar with you, and which carry but too much of your character, to afford me any excuse, that I knew you not thereby. I was carryed away with the common report. But this excuse, which were haply too much for you, is not enough for me, who have made a profession not to say any thing without certain proof, and who have not said ought but that, I repent me of it, I disclaime it, and I wish you would make your advantage of my example.*

To

To the Reverend Father, F. *ANNAT,* *Of the Society of* JESUS, Confessor to the KING.

From the Author of the *Letters* to the *Provincial.*

LETTER XVII.

ARGUMENT.

The groundless imputation of Heresy, *the last refuge of the* Jesuits, *in answering their adversaries. The disproportion there is, between the* Jesuits *and those that oppose them, and the great advantages of the former over the Latter. The answer of the* Jansenists *to the objections of the* Jesuits, *concerning the* 5. *condemned* Propositions. *A* Jesuitical *evasion, whereby a man becomes a* Heretick, *though he make ever so clear a profession of his Faith. The great difference between the* Jesuits *and the* Jansenists, *concerning the five Propositions, amounts only to this matter* of fact, *viz. whether they are in* Jansenius? Efficacious Grace *not at all medled with in the* Constitution. *The difference between* St. Basil *and* St. Athanasius, *concerning the writings of St.* Denys *of* Alexandria; *the difference between two* Popes; *and two* Councels, *about the same proposition, yet without* Heresie *on either side.* Origen, *condemned by several* Councels *and*

Popes, *is nevertheless vindicated by F.* Halloix *a Jesuit ; and the writings of* Theodoret *against St.* Cyril, *though condemned by the V. Generall* Councel, *as containing the* Nestorian *Heresie, cleared thereof by F.* Sirmond, *a Jesuit. A decree of Pope* Honorius, *though condemned by several general* Councels, *and* Popes, *as favouring the heresie of the* Monothelites *is vindicated from that heresie by Card.* Bellarmine. *All applied to the present case. The difference between matter of* fact, *and matter of* Faith. *The reason of the* Jesuits *exasperation against* Jansenius, *and their damnable policy in endeavouring to force their Adversaries to subscribe the condemnation of the* propositions, *together with an acknowledgement of their being in* Jansenius.

REVEREND FATHER,

YOur late proceeding had brought me into a kind of belief, that you would have been glad both sides had given over, and sate still; and I was willing it should be so. But you have since spawned so many writings in a short time, that it seems there is no great certainty of a peace, when it depends on the silence of the Jesuits. I know not whether this rupture will prove much to your advantage; but for my part, I am not troubled at it, were it only that it gives me occasion to refute that ordinary reproach of *Heresie* wherewith you fill all your books.

It is indeed time, that once for all I give an unavoidable check to the confidence you take to treat me as an Heretick, which grows stronger and stronger in you every day. You are so far guilty of it in the book last published by you, that it is not to be suffered, and

and I might well incurre the suspicion of it, should I not make such an answer thereto as a reproach of that nature deserves. I had slighted this injury in the writings of some others of your Society, as well as a many others which they had shuffled into them with it. My XV. LETTER had answered them sufficiently; but you speak of it now after another manner; you very earnestly make it the main head of your vindication: 'tis in a manner the onely thing you have to alledge for your selves. For you say, *That for a finall answer to my* XV LETTERS, *it is enough to say fifteen times, that I am an Heretick, and that being declar'd such, I do not deserve any credit to be given me.* So that you make my Apostasie to be out of all controversie, supposing it as an undenyable principle, upon which you build so confidently. 'Tis therefore in good earnest that you treat me as an heretick, and it is therefore in as good earnest that I answer you thereto:

You know, Father, that a charge of this nature is of such consequence, that it is an insupportable temerity to put it in against any man if it cannot be fully proved. I therefore desire you to produce your evidence: When was I seen at *Charenton?* When have I neglected coming to Mass, and doing those duties which Christians are obliged to in their practises? When did I any action arguing the least compliance with Hereticks, or schisme in the Church? What Concil have I contradicted? What constitution of the Pope have I violated? Answer must be made to these questions, or -- you know what I would say. And what answer do you make? I entreat all the world to observe. You suppose in the first place, *That he who writ the* LETTERS *hath some relation to Port-Royall.* Then you assume, *That Port Royall hath been declared hereticall*; and thence conclude, *that he who writ the* LETTERS *is declared an Heretick.* This kind of accusation reflects not on me at all, Fa-

ther, but onely on *Port Royall*, and you charge me with it no further then you suppose me to relate to that place. So that I shall have no hard task to vindicate my self, since I need do no more then tell you, that I am not of that place; and refer you to my Letters, where I have said *that I am alone*, and in expres termes, that *I am not of Port Royall*; as I have done in my XVI. Letter, which came abroad immediately before your book.

You must then take some other course to prove me an Heretick, or you betray your weakness to all the world. Prove then by my writings that I submit not to the *Constitution*. I have not written so much: there are onely XVI. LETTERS to be examined, in all which I defie you, nay, all the world, to find the least expression, tending to any such thing. But I can shew you in them the quite contrary. For when I said for instance, in the XIV. *that a man killing, (according to your Maximes,) one of his brethren in mortall sin, damnes him for whom Jesus Christ died*, do I not evidently acknowledge that Iesus Christ died for that damned soul? and consequently it is false, *That he died onely for the Predestinate*; which is that that is condemned in the first Proposition. It is therefore clear, Father, that I have not said any thing, whence it might be thought I assert those impious propositions; which I detest with all my soul. And though *Port-Royall* should maintain them, you cannot thence infer any thing against me, because, I have not, I praise God, any dependance save that on the holy *Catholick*, *Apostolick*, and *Roman* Church, wherein I am resolved to live and die, in communion with the Pope the soveraign head thereof, out of which I am perswaded there is no salvation.

What course can you take with a person that talkes after this rate, and which way do you intend to set upon me, when neither my discourses nor my writings afford you the least occasion to charge me with here-

hereſie, and that I find my ſafety againſt your menaces in my own obſcurity? You find your ſelves wounded by an inviſible hand, which makes your extravagances apparent to all the world. And you vainly aſſault me in the perſons of thoſe with whom you imagine me to be in union. I fear you not, either out of any concernment of my ſelf or any other, as having no relation to any Community, nor to any perſon whatſoever. All the credit you can make amounts to nothing as to what concerns me. I hope not any thing from the world, nor do I fear any thing from it; nor do I deſire any thing of it; having the grace and aſſiſtance of God, I neither want wealth, nor any mans Authority. So that I can elude all your attempts; you cannot faſten on me; endeavour it which way you pleaſe. You may have ſomething to ſay to *Port Royall*, but nothing to me. *M*any have been turn'd out of *Sorbonne*; but all makes me not quit my lodging. You may well prepare your violent remedies againſt Prieſts and Doctors, but not againſt me; who can pretend to no ſuch qualities. And ſo perhaps, you never before had to do with a perſon, that ſtood ſo much in defiance of your attempts; and ſo fit to engage againſt your Errours; as being free, without engagement, without dependence, without obligation, without relation; not medling with affairs; one ſufficiently acquainted with your *M*aximes; and fully reſolv'd to diſcover them, as far as I ſhall find God engaging me to do it; ſo that no worldly conſideration, ſhall retard or take off the edge of my proſecution.

What advantage is it then to you, Father, when you can do nothing againſt me, to divulge ſo many calumnies againſt perſons that are not concern'd in the difference between us; as all your Fathers do? Theſe evaſions ſhall not ſerve your turne. You ſhall feel the weight of Truth which I oppoſe againſt you. I tell you, that you take away Chriſtian *M*orality, by ſeparating it from the love of God, from which you

give men a diſpenſation; and you tell me *of the death of Father Meſter*, a man I never ſaw in my life. I tell you that your Authors allow one man to kill another *for an apple*, when it is a ſhame to part with it, and you tell me that a *Poor's-box hath been opened at Saint Merry*. What do you mean, when you charge me daily with the book of *Holy Virginity*, made by an Oratorian Father, whom I never ſaw, no more then his book? I cannot but admire you, Father, when you thus conſider all that are different from you as one individuall perſon, Your indignation graſps them altogether, and makes them as it were one body of Reprobates, whereof you would have every one anſwer for the reſt of his company.

There is a vaſt difference between the Ieſuits and thoſe that oppoſe them. You do really make up one Body, united under one Head, and your rules, as I have already diſcovered, allow you not to print any thing without the approbation of your ſuperiours, who by that means become accomptable for the errours of every one of you in particular; ſo as that *they cannot excuſe themſelves by ſaying that they obſerved not the errours taught therein; becauſe they ought to have obſerved them*, according to your Ordinances; and according to the Letters of your Generalls, *Aquaviva*, *Vitteleschi*, &c. It is therefore not unjuſtly, that you are charged with the extravagances of thoſe of your fraternity, that are found in their works; when approved by your Superiours, and by the Divines of your Society. But for my part, Fathers, the caſe is much otherwiſe. I have not ſubſcribed the book of *Holy Virginity*. Though all the poores boxes in *Paris* were opened, I ſhould be never the leſſe a Catholick. In a word, I openly and clearly declare it to you; No man is to be reſponſible for my *Letters* but my ſelf; and I am not accountable for any thing but my *Letters*.

Here might I ſit ſtill, Father, and not ſay any thing of thoſe other perſons whom you treat as hereticks:

ſo

ſo to exempt my ſelf from that charge. But ſince I am the occaſion of it; I think my ſelf in ſome ſort, obliged, to lay hold of the ſame occaſion, ſo as to make three advantages of it. For it is one conſiderable advantage to clear up the innocency of ſo many calumniated perſons. Tis another, and that very pertinent to my purpoſe, to diſcover ſtill the artifices of your Politicks in this accuſation. But that I look on as of moſt concernment, is, that I ſhall ſatisfie the world of the falſhood of that ſcandalous report which you ſcatter ſo much up and down, *That the Church is divided by a new hereſie.* And whereas you abuſe abundance of people, by making them believe that the points, upon which you endeavour to raiſe up ſo great a tempeſt, are eſſentiall to faith, I conceive it a buſineſſe of very great importance to deſtroy theſe falſe impreſſions, and clearly to explain wherein they conſiſt, ſo to make it really appear that there are no Hereticks in the Church.

For is it not true that if it be demanded, wherein conſiſts the hereſie of thoſe whom you call *Janſeniſts*, it will be preſently anſwered, that it is for that they affirme, *That the Commandments of God are impoſſible to be obſerved: That Grace cannot be reſiſted; and that a man is not at liberty to do good and evil: That* Ieſus Chriſt *dyed not for all men, but onely for the predeſtinate, and in a word for that they maintain the five Propoſitions condemned by the Pope?* Is it not upon this account, you would have the world believe that you perſecute your adverſaries? Is not this that you aſſert in your books, in your diſcourſes, in your Catechiſme, as you did at Chriſtmas laſt, at Saint *Lewis*'s, when asking one of your little ſhepherdeſſes, *For whom came* Ieſus Chriſt *into the World, ſweet-heart? For all men, Father,* replyes ſhe. *How then, ſweet heart, it ſeems you are not one of theſe new Hereticks who affirm he is come onely for the predeſtinate?* Upon this do children believe you, and with them divers others; for you entertain them with the very ſame fables in your Sermons,

Sermons, as your Father *Crasset* did at *Orleans*; for which reason he was suspended. And I must acknowledge that I have sometimes believed you. You had given me the same representation of all those persons. So that when you began to accuse them of maintaining these Propositions, I very attentively observed what answer they would make; and I was resolved never to see them again, if they should not have declared that they renounced them as evident impieties. But they did it much more loudly. For *Monsieur de Saint Beuve*, Kings Professor in *Sorbonne*, did, in his writings published, censure those V. propositions long before the Pope; and those Doctors put out divers treatises, and among others that of *Victorious Grace*; which they produced at the same time; wherein they renounce those propositions both as hereticall and as new. For they say in the preface, *That those propositions are heretical and Lutheran, framed and advanced at pleasure; such as were not in* Iansenius *nor in his defenders*; these are their expressions. They take it ill, that they are fathered on them; and thereupon direct to you these words of Saint *Prosper*, the first disciple of Saint *Augustine*, their Master; to whom the *Semipelagians* in France, attributed the like, purposely to make him odious. *There are some*, sayes this Saint, *who are hurried on by so blind a passion, to discredit us, that they have taken a course that ruines their own reputation. For they have, out of design, foysted certain propositions, fraught with impieties and blasphemies, which they scatter into all parts, to make men believe that we maintain them in the same sence that they expresse in their writings. But the world shall see by this Answer, both our innocence, and the malice of those who have charged us with these impieties, whereof they are the onely inventors.*

I must needs confesse, Father, when I heard them speak to this effect before the Constitution; when I saw them receive it afterwards with all possible respect; that they offered to subscribe it; and that Monsieur

Monſieur *Arnauld* had declared all this more expreſly then I can alledge it, throughout his ſecond Letter, I ſhould have thought it a ſin to doubt of their faith. And accordingly thoſe who would have denyed their friends abſolution before Monſieur *Arnauld's* letter came abroad, have ſince declared, that after he had ſo clearly condemned the errours lay'd to his charge, there was no reaſon, that either he or any of his Friends, ſhould be cut off from being members of the Church. But your proceeding hath been otherwiſe; which gave me firſt occaſion to miſtruſt that you were not free from paſſion.

For whereas you had threatned to make them ſign that Conſtitution when you thought they would have oppoſed it, when you ſaw they were inclinable thereto of themſelves, you let the buſineſſe fall to the ground. And though it might have been expected, that you ſhould afterwards have been ſatisfyed with their carriage, yet muſt you needs treat them ſtill as hereticks, *becauſe*, ſaid you, *there was a diſconſonancy between their hearts and their hands, and that they were Catholicks externally and hereticks internally*, as you have expreſſed your ſelf in your Anſwer to certain Queſtions, *p.* 27. and 47.

What a ſtrange proceeding did this ſeem to me, Father? For what man is there of whom there might not as much be ſaid? And what diſturbances might not ſuch a pretence as this raiſe! *If a man refuſe* ſaith Saint *Gregory* the *Pope*, *to believe their confeſſion whoſe faith is conformable to the ſentiments of the Church, he brings the faith of all Catholicks in queſtion.* I therefore was in ſome doubt, Father, *that it was your deſign to make theſe perſons heretical*, *though they were not ſuch*, as the ſame Pope ſayes, upon a diſpute of the like nature in his time, *becauſe*, ſaith he, *it is not to oppoſe hereſies, but to make a hereſie, to refuſe to believe thoſe, who, by their confeſſion, make it appear that they are in the true faith: Hoc non eſt hæreſim*

purgare,

purgare, sed facere. But I was convinced that in effect there were no hereticks in the Church, when I say they had so well cleared themselves from all these heresies: that you were not able to charge them with any errour contrary to faith: and that you were reduced to that extremity, as to quarrel with them, only about questions *of fact*, concerning *Ianſenius*; which could not be matter of heresie. For you would oblige them to acknowledge that these propositions were in *Ianſenius*, *word, for word, wholly, and in expresse terms*, as you have it; *Singulares, individuæ, totidem verbis, apud Ianſenium contentæ*, in your *Cavilli*, p. 39.

From that time, I looked on the dispute between you, with much indifference; while I thought you disputed about the truth or falsity of the Propositions, I heard you with attention, for so far it concerned matter of *Faith*: But when I saw that the business in controversie was only to know whether they were *word for word in Ianſenius*, (there being no concernment of Religion in it,) I troubled not my self any further with it. Not but that it might be very likely you spoke truth; for to say that such a sentence is *word for word* in an Author, it is a thing not much subject to mistake. And for that reason can I not much wonder that so many persons, both in *France* and *Rome*, should, upon an expression so free from suspition, be perswaded that *Ianſenius* had really maintained them. But it must withal needs adde to my astonishment, when I understood that even that very matter *of fact*, which you had proposed as so certain, and of such consequence, was false; and that you were defyed to cite the pages of *Ianſenius* where you had found those Propositions *word for word*; which yet you were never able to do.

I will give you an account of the whole proceeding; because, methinks it very much discovers the spirit of your Society in all this Affair; and that men must needs

needs wonder, to ſee, that, notwithſtanding all I have ſaid, you have not forborn to give out, that they are ſtill hereticks: but you have only changed their hereſie according to time. For proportionably to their vindicating of themſelves from one hereſie, your Fathers fill faſtened another on them; to the end they might never be free. Thus in the year 1653. their hereſie was about the *quality* of the Propoſitions. Thence it was tranſlated to the *word for word*. Then you brought it into the *heart*. But now all this is vaniſhed, and they muſt needs be hereticks, if they will not give it under their *hands*, *That the ſenſe of the Doctrin of* Janſenius *is included in the ſenſe of the five Propoſitions*.

This is the ſubject of your preſent diſpute. You are not ſatisfied that they condemn the five Propoſitions, and, together with them, whatever *Janſenius* might contain that were conformable thereto, and contrary to St. *Auguſtin*; for all this they do. So that the queſtion is not for inſtance, to know *whether Jeſus Chriſt dyed only for the Predeſtinate*; that they condemn as well as you; but whether *Janſenius* be of that opinion or no. And upon that ground, it is that I declare to you more freely then ever, that I value your diſpute little, ſince the Church is not much concerned in it. For though I am no more Doctor then you are, Father, yet can I well perceive there is not any matter of Faith in it, ſince the only queſtion is to know the judgement of *Janſenius*. Did they believe, that his doctrin were conformable to the genuine and literal ſenſe of thoſe propoſitions; they would condemn it; and they refuſe not to do it, but out of a perſwaſion, that it is very much different from it; and ſo though they ſhould miſunderſtand it, they were not therefore hereticks, ſince they underſtand it only in a Catholick ſenſe.

To clear up the buſineſs by an example, I will inſtance in that diverſity of ſentiments which happened between Saint *Baſil* and Saint *Athanaſius*, concern-

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ing the writing of *Saint Denys* of *Alexandria*, wherein *Saint Baſil* thinking he had met with ſomewhat of the ſenſe of *Arius* againſt the co-equality of the Father and the Son, he condemned them as hereticall. Saint *Athanaſius*, on the contrary, thinking they contained onely the true ſenſe of the Church, maintained them as Catholick. Do you think, Fathers, that Saint *Baſil*, who held theſe writings to be *Arian*, had any right to treat Saint *Athanaſius* as a Heretick becauſe he maintained them? And what reaſon ſhould he have had to do ſo, ſince it was not the *Arianiſme* that he maintained therein, but the true faith which he thought they contained? If theſe two Saints had agreed about the true ſenſe of theſe writings, and that they had both diſcovered that hereſie in them, Saint *Athanaſius* could not certainly have maintained them without hereſie: but ſince they differed about the ſenſe, Saint *Athanaſius* was Catholick in maintaining them, even though he miſ-underſtood them; ſince it would have been onely an errour *of fact*; and that he maintained not any thing in that doctrine but the Catholick faith, which he ſuppoſed it had contained.

This, Father, I apply to you; were you agreed about the ſenſe of *Janſenius*, and ſhould they grant you that he holds, for inſtance, *that grace cannot be reſiſted*, thoſe that ſhould refuſe to condemn him were hereticks. But when you are in diſpute about the ſenſe, and they think that according to his doctrine *grace may be reſiſted*, there is no reaſon you ſhould treat them as hereticks; what hereſie ſoever you may your ſelves attribute to him; ſince they condemn the ſenſe you ſuppoſe to be therein; and you dare not condemn the ſenſe they ſuppoſe therein. If therefore you would convince them, make it appear that the ſenſe they attribute to *Janſenius* is hereticall; for, in that caſe, they themſelves will be ſuch. But how can you make them ſo, when it is evident, according to your own acknowledgement, that the ſenſe they give him is not condemned?

To

To make the buſineſs yet more clear, I ſhall take for a principle that which you will grant to be ſuch, your ſelves, *that the doctrine of efficacious Grace hath not been condemned; and that the Pope hath not medled with it, in his Conſtitution.* And in effect, when he would judge of the V. Propoſitions, the point of *efficacious grace* was put out of all hazard of cenſure. This appears clearly by the judgement of the Conſultors; to whoſe examination the Pope referred the buſineſſe. Theſe judgements I have in my hands, as well as diverſe others in *Paris*, and among the reſt, my Lord Biſhop of *Montpelier*, who brought them from *Rome*. There we find that they were divided in their opinions; and that the moſt eminent among them, as the Maſter of the *Sacred Place*, the Commiſſary of the *holy office*, the Generall of the *Auguſtine Friers*, and others, conceiving that thoſe propoſitions might be taken in the ſenſe of efficacious grace, were of opinion that they ought not to be cenſured; whereas the reſt, granting that they ought not to be cenſured, if they had had that ſenſe, yet thought they ſhould be cenſured, for that, according to what they declare, their proper and naturall ſenſe was far from it. And thereupon the Pope condemned them, and the world hath ſubmitted to his judgement.

It is therefore certain, Father, that efficacious grace hath not been condemned. And indeed it is ſo vigorouſly maintained by Saint *Auguſtine*, by Saint *Thomas* and all his School, by ſo many Popes and Councells, and by univerſall *Tradition*, that it were impiety to charge it with hereſy, Now all thoſe that you treat as Hereticks declare, that they find not any thing in *Janſenius*, but that doctrine of efficacious grace. And this is the onely thing they maintain at *Rome* You have acknowledged it your ſelf *Cavil. p.* 35. where you have declared, *that ſpeaking before the Pope, they ſaid not a word of the Propoſitions, ne verbum quidem; and that they ſpent the whole time in diſcourſing of efficacious grace.* And

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so, whether they are deceived or not in this supposition, thus much is at least cleare, that the sense they suppose is not heretical, and consequently they are no hereticks. For to cut the knot in a word: either *Jansenius* hath not taught any thing but efficacious grace, or he hath taught something else: in the former case he is charged with no errours; in the latter, he hath no Defenders. All the question then, is, to know, whether *Jansenius* hath taught any thing in effect besides efficacious grace, and if it be found that he hath, you shall have the reputation of having understood him best; but they shall not be so unfortunate as to have erred in matters of faith.

We are therefore to give God the praise, Father, that in effect, there is no heresy in the Church; since that the businesse in agitation concernes onely matter of fact, whence there cannot any issue. For the Church decides points *of Faith*, with a divine authority, & she curs off all those that refuse to embrace them: but she proceeds otherwise in matters *of fact*. And the reason of it is, that our Salvation is fastened to the faith that hath been revealed to us, and is preserved in the Church by Tradition; but it hath not any dependence on other particular matters of fact, which have not been revealed from God. Thus is a man obliged to believe that it is not impossible to keep the Commandements of God; but is not obliged to know what *Jansenius* hath taught upon that subject. God therefore, in the determination of points *of faith*, guides the Church, by the assistance of his spirit, which cannot erre; whereas in matters *of fact*, he leaves her to sence and reason, the natural judges thereof. For it is God only that can instruct the Church in matters of Faith; but there needs no more then to read *Jansenius*, to know whether such & such propositions be in his book. And thence it comes that it is heresie to oppose decisions of faith; because it is the opposition of a mans own spirit, to the spirit of God. But it is not heresie, (though it may haply be temeritie,) not to believe

believe certain particular matters of fact; becauſe it is no more then oppoſing Reaſon which may be clear, to an Authoritie that is great, but, in that, not infallible.

This is generally acknowledged by all Divines, as is apparent by this Maxime of Cardinal *Bellarmine* of your Societie; *General Councils, legally convened, cannot erre in defining articles of Faith, but they erre in queſtions of fact.* And elſewhere; *The Pope, as Pope, though in the head of an Oecumenical council, may erre in particular controverſies relating to matter* of fact, *ſuch as principally depend upon information and the depoſition of witneſſes.* And Cardinal *Baronius* in like manner; *We muſt abſolutely ſubmit to General Councils in point of Faith; but for what concerns particular perſons and their writings, the cenſures that have been paſt upon them, have not haply been obſerved with the rigour they ought; becauſe there is not any one, whoſe caſe it may not be, to be miſtaken therein.* 'Twas upon this ground, that my Lord Arch Biſhop of *Tholouſe* drew this rule out of the Letters of two eminent Popes, Saint *Leo*, and *Pelagius* II. *That the proper object of Councils, is Faith; and that whatſoever is reſolved herein beſides what relates to Faith, may be reviewed and examined; whereas what hath once been decided in matter of faith, ought not to be brought into any after-examination*; becauſe, as *Tertullian* ſaith, *the rule of Faith is inalterable and irretractable.*

Thence it comes to paſs, that though General and Legall Councils have never been found contrarie one to another in points of Faith; becauſe as Monſieur *de Tholouſe* ſaies, *it is not allowed that what had been already decided in matter of faith, ſhould be brought into after-examination*, yet theſe very ſame Councils have been obſerv'd to differ in matters of fact; where the difference was, about the underſtanding of an Author; becauſe as the ſame Monſieur *de Tholouſe* ſaies, *it is not allowed, that what had been already decided in mater of faith ſhould be brought*

brought into after examination, these very same Councils have been observed to differ in matters of fact, where the difference was about understanding of an Author, because the same Monsieur *de Tholouse* saies, after the Popes whom he cites, *whatsoever is determined in Councils out of the sphere of matters of Faith may be reviewed and re examined.*

Thus do the IV. and V. Councils seem to be contrary one to another in the interpretation of the same Authors; and the same happened between two Popes, upon a Proposition of certain Monks of *Scythia*. For after that Pope *Hormisdas* had condemned it, as understanding it in an ill sense, Pope *John*, II. his successor, examining it a new, and taking it in a good sense, approved, and declared it to be *Catholick*. Will you hereupon affirm that one of these Popes was an *Heretick*; Or must you not rather confess, that, provided a man condemn the heretical sense which a Pope had supposed to have been in a writing, he is an heretick, because he condemns not that writing, taking it in a sense wherein it is certain the Pope hath not condemned it? since that otherwise one of those Popes must needs have fallen into Errour.

I thought it not amiss, Father, to accustom you to those contrarieties that happen among Catholicks, upon questions *of fact*, about the understanding the sense of an Author; by giving you thereupon instances of one Father of the Church, against another; of a Pope against a Pope; and of a Council against a Council; so to lead you by the hand to other examples of a like opposition, but more disproportionate. For in those, you shall find *Councils* and *Popes* on the one side, and *Jesuits* on the other; opposing their decisions concerning the sense of an Author; and yet you are so far from charging those of your Fraternity, with *heresie*, for so doing, that you think them not guiltie of *temerity* for it.

You know, Father, that the writings of *Origen* have been

been condemned by divers Councils, and ſeveral Popes; and particularly by the fifth general Council, as containing hereſie; and among others *that of the reconciliation of the Devils at the day of Judgment.* Do you think hereupon, that it is of abſolute neceſſitie, for a man to be a Catholick, that he confeſs that *Origen* did really maintain thoſe errours? and that it is not enough that a man condemn them without attributing them to him? If this be ſo, what will become of your Father *Halloix*, who hath maintained the puritie of *Origen's* faith, as well as divers other Catholicks, who have undertaken the ſame thing, as *Picus* of *Mirandula*, and *Genebrard* a Doctor of *Sorbonne?* And is it not further certain, that the ſame fifth general Council condemned the writings of *Theodoret*, againſt Saint *Cyril*, as *impious, contrary to true faith, and containing the Neſtorian hereſie?* and yet Father *Simond*, a Jeſuit, hath not ſtuck to vindicate him, and to affirm, in the life of that Father, *that thoſe very writings are free from the Neſtorian hereſie.*

You ſee then, Fathers, that when the Church condemns any writings, ſhe ſuppoſes in them ſome errour, which ſhe condemns; and then it is matter *of faith* that that errour is condemned: but it is not of faith that thoſe writings contain, in effect, the errour which the Church ſuppoſes therein. I think this hath been ſufficiently proved; and ſo I ſhall conclude theſe examples with that of Pope *Honorius*, whereof the ſtorie is ſo well known. About the beginning of the ſeventh Age, the Church being in ſome diſturbance by reaſon of the hereſie of the *Monothelites*, this Pope, to determine the difference, made a Decree, which ſeemed to favour thoſe Hereticks, ſo that many were ſcandalized at it. Yet the buſineſs was ſmothered with little noiſe, during the time of his Popedome: but about fiftie years after, the Church being aſſembled together in the ſixth generall Council, wherein Pope *Agatho* preſided by his Legate, this decree was brought in thither; and after

it

it was read and examined, was condemned, as containing the hereſie of the *Monothelites*; and, as ſuch, burnt in a ful aſſembly; together with the other writings of thoſe Hereticks. And this deciſion was received with ſo much veneration and uniformitie throughout all the Church, that it was afterwards confirmed by two other general Councils, nay, by the Popes, *Leo* II. *Adrian* II. who lived two hundred years after; no man offering to diſturb ſo univerſal & ſo quiet a conformitie, for the ſpace of 7. or eight Ages. And yet ſome Authors of theſe late times, and among others, Cardinal *Bellarmine*, were not in any jealouſie of being thought Hereticks, though they maintained againſt ſo many Popes, and Councils, *that the writings of* Honorius *were free from the errour which they had declared to have been therein, becauſe*, ſaith he, *it being poſſible that general Councils may erre in queſtions of fact, we may confidently affirme that the ſixth Council was miſtaken in that particular fact, and that having not well underſtood the ſenſe of* Honorius's *Letters, they undeſervedly put that Pope into the Catalogue of Hereticks.*

I pray obſerve, Father, that a man runs not the hazard of being an Heretick, who affirmes, that Pope *Honorius* was not any, though divers Popes and ſeveral Councils had declared him ſuch, and that after examination of the buſineſs. I come then to our queſtion; and I give you leave to make your cauſe as good as you can. What will you ſay, Father, to make your adverſaries hereticks? *That Pope* Innocent X. *hath declared that the errour of the five propoſitions is in* Janſenius? I allow you to ſay all that. What concluſion will you draw thence? *That it is hereſie not to acknowledge that the errour of the five Propoſitions is in* Janſenius? What think you of it Father? Is not this a plain queſtion *of fact*, of the ſame nature as the precedent? The Pope hath declared that the errour of the five Propoſitions is in *Janſenius*, juſt as his predeceſſors had declared that the errours of the *Neſtorians* and *Monothelites* were

were in the writings of *Theodoret* and *Honorius*. Whereupon your Fathers have written, that they willingly condemned those heresies, but are not satisfied that those Authors did maintain them; in like manner do your adversaries say now, that they do indeed condemn those five propositions, but do not grant that *Jansenius* ever taught them. These cases, Father, are certainly much of the same nature. And if there be any difference between them, it is easily perceived how much it makes for the advantage of the present question, by the comparison of divers particular circumstances; which being visible of themselves I shall not insist upon. How comes it then, Father, that in the same case, your Fathers are *Catholicks*, and your Adversaries, *hereticks?* And by what strange exception do you deprive them of a libertie, which you allow all the rest of the faithful.

What will you say to this Father? *That the Pope hath confirmed his Constitution by a Brief?* I answer you, that two general Councils, and two Popes have confirmed the condemnation of *Honorius*'s Letters. But what force do you pretend to give the words of this Brief by which the Pope declares, *That he hath condemn'd the doctrine of* Jansenius *in those five Propositions?* What does this adde to the *Constitution*, and what may be inferi'd thence, but that as the VI. Concil condemn'd the doctrine of *Honorius*, because they believed it to be the same with that of the *Monotheli es*; so the Pope sayes, that he hath condemn'd the doctrine of *Jansenius* in those five Propositions, as supposing it to be the same with those five Propositions. And indeed, how could he but believe it? Your Society publishes nothing else, and you your self, Father, who have said they were there *word for word*, were in *Rome* at the time of the Censure; for I meet with you every where. Could he have distrusted the sincerity or the abilities of so many grave Religious men? And how could he but believe that the doctrine of *Jansenius* was the same with that of the five Propositions, when

when he had your ſecurity that they were, *word for word*, in that Author? It is therefore evident, Father, that if it happen *Janſenius* held them, we ſhall not need ſay, as your Fathers have done in their examples, *that the Pope was deceived in the matter of fact*, (which to publiſh argues alwayes the indiſcretion of the publiſher,) but there need be no more ſaid, then that *you have deceived the Pope*, which implies nothing of ſcandal, you are now ſo well known to all.

Thus, Father, is this matter far from being able to form an hereſie. But it being your deſire to make it one at any rate, you have endeavoured to turn the queſtion from matter *of fact*, to tranſlate it into a point of *Faith*. And that you do thus. *The Pope*, ſay you, *declares that he hath condemned the doctrin of* Janſenius *in thoſe five Propoſitions: it is therefore of faith, that the doctrin of* Janſenius *concerning theſe five Propoſitions is Heretical, whatever it be.* This, Father, is certainly a very ſtrange point of Faith, that a doctrin is heretical, *whatever it may be*. What, if according to *Ianſenius* a man *may reſiſt the internal grace*, and if it be falſe according to him *that Ieſus Chriſt died only for the predeſtinate*, ſhall that alſo be condemned becauſe it is his doctrin? Shall it be true in the Conſtitution of the Pope, *that a man hath the liberty to do either good or evil*, and ſhall it be falſe in *Janſenius*? By what fatalitie muſt he be ſo unhappy, that truth becomes Heretical in his book? Muſt it not then be acknowledged that he is heretical only in caſe he be conformable to theſe condemned errours, ſince the Popes Conſtitution is the rule to which we muſt apply *Ianſenius*, to judge of him according to the compliance there will be, between them; and that this queſtion, *viz. whether his doctrin be heretical*, will be reſolved by this other queſtion of fact, *viz. whether it be conformable to the genuine ſenſe of theſe propoſitions*; it being impoſſible it ſhould not be heretical, if it be conſonant thereto; and Catholick, if it be contrary thereto. For in fine, ſince

since that according to the Pope and the Bishops, *the Propositions are condemned in their proper and genuine sense*, it is impossible they should be condemned in the sense of *Jansenius*, unless it be in case the sense of *Jansenius* be the same with the proper and genuine sense of these Propositions; which is matter *of fact*.

The question therefore sticks still at *matter of fact*, so as that it cannot by any means be brought into matter *of right*; and consequently, it cannot be made matter of *Heresie*. But you might well make it a pretence of persecution, were there not some hope left, there will not any so far engage into your concernments, as to further so unjust a proceeding, & be prevailed with to give it under their hands, as you would have it, that they condemn those propositions in the sense of *Jansenius* without explaining what that sense of *Jansenius*, is. There are few will be drawn in to sign a blank confession of faith. Now to sign that, were to sign such a one, which you would afterwards fil up with what you pleased, since you were at liberty to give what interpretation you thought fit to that sense of *Jansenius*, which had not been explained. Let it therefore be explained before hand; else you will put us off with a NEXT POWER, *abstrahendo ab omni sensu*. You know this does not do well in the world. There men hate ambiguity, especially in matters of faith, where it is but just men should understand at least what they condemn. And how could it come to passe, that the Doctors, who were perswaded that *Jansenius* had no other sense then that of efficacious grace, should be drawn to declare that they condemned his doctrine without explaining it, since that, according to the judgement they have of it, and which they still persist in, it were onely to condemn efficacious grace, which cannot be done without crime? Were it not then a strange Tyranny they should be reduced to this wretched extremity, either of making themselves guilty before God, by signing that condemnation, contrary to their consciences, or being treated as Hereticks if they refused?

But all this is carryed on with myſterie ; all your motions are politicall, I muſt needs diſcover why you would not explain this ſenſe of *Janſenius*. I write meerly to betray your deſignes, and by ſuch diſcovery, to make them ineffectuall. I am therefore to acquaint thoſe, that know it not, that it being your main concernment in this diſpute, to keep up the reputation of the SUFFICIENT GRACE, maintained by your *Molina*, you cannot do it without deſtroying EFFICACIOUS GRACE, which is abſolutely oppoſite thereto. But ſeeing it countenanced at this day in *Rome*, and among all the moſt learned of the Church, being not able to oppoſe it in it ſelf, you have thought fit to aſſault it, ſo as it might not be perceived, under the name of the doctrine of *Janſenius*. Hence was it neceſſary you ſhould endeavour the condemnation of *Janſenius* without being explained ; and that to compaſſe your deſign you ſhould give out that his doctrine is not that of efficacious grace, that ſo it might be believed that one was condemned without the other. Thence it comes that you now endeavour to perſwade thoſe that are not acquainted with that Author, that it is ſo. Nay, this you do in particular, Father, in *Cavilli* p. 23. by this ſubtle kind of diſcourſe ; *The Pope hath condemned the doctrine of* Janſenius ; *but the Pope hath not condemned the doctrine of efficacious grace : the doctrine therefore of efficacious grace is different from that of Janſenius*. Were this kind of argument concluſive, it might be ſhewn in like manner, that *Honorius* and all thoſe that defend him are hereticks, thus. The VI. Councill hath condemned the doctrine of *Honorius* ; But the Council hath not condemned the doctrine of the Church, the doctrine of *Honorius* therefore is different from that of the Church. All therefore that defend him are hereticks. It is evident that this concludes nothing ; ſince the Pope hath onely condemned the doctrine of the five Propoſitions, which, he hath been perſwaded, is that of *Janſenius*.

But

But it matters not, for you will not make uſe of this argument long. It will ſerve well enough, weak as it is, till you have made the advantage you intend of it. All the end you have in it, is, to draw in thoſe, who would not condemn efficacious grace, to condemne *Janſenius* without any difficulty. When that is once done the argument will be forgotten, and the *Signations* will remain, to the eternall remembrance of the condemnation of *Janſenius*; ſo that you will take occaſion to fall directly upon *efficacious grace*, by this more ſolid way of diſputation; which you will put into form when the time is come: *The doctrine of Janſenius*, will you ſay, *was condemned by the univerſall ſubſcriptions of the whole Church*; *but this doctrine is evidently the ſame, with that of efficacious grace*, and that you will eaſily prove; *the doctrine therefore of efficacious grace hath been condemned even by the acknowledgement of the defenders thereof.* This is the reaſon why you propoſe the condemnation of a doctrine to be ſigned, without explaining it. This is the advantage you expect to make of theſe ſubſcriptions. But if your adverſaries refuſe to ſign, you ſpread another net for them upon that refuſall. For having craftily riveted the queſtion *of faith*, into that *of fact*, not permitting they ſhould be ſeparated, nor that they ſhould ſign one without the other, though they cannot ſubſcribe both together, yet will you give it out every where that they have refuſed both together. So that though, in effect, they onely refuſe to acknowledge that *Janſenius* hath maintained the Propoſitions they condemn, which can make no hereſie, you will confidently affirm that they have refuſed to condemn the propoſitions in themſelves, and that therein conſiſts their hereſie. And this advantage will you make of their refuſall, which is no leſſe conſiderable then what you would have made of their conſent. So that if they appeale to the *ſignations*, they ever fall into your ambuſhes, whether they ſign or do not ſign,

and you will be favers on both ſides; ſo cunningly have you ſhuffled your cards, ſo as to be alwaies winners, what ever may turn up trump.

Ah Father, how intimately am I acquainted with you, and how am I troubled to ſee that God hath ſo far forſaken you as to ſuffer you to be ſo fortunate in ſo unfortunate a procedure! your happineſſe it is to be pityed, and cannot be envied, but by thoſe who know not what true happineſſe is. Tis a kind of charity to oppoſe that felicity which you ſeek after, in all this proceeding; ſince you ground it onely on falſhood; and that it is your main deſign, to make one of theſe two falſities to be credited, viz. either that the Church hath condemned efficacious grace; or that thoſe that defend it, maintain the five condemned errours. Be it known therefore to all the world, both that efficacious grace is not condemned, according to your own confeſſion; and that no body maintains thoſe errours; that it may be evident to all, that thoſe, who ſhould refuſe to ſign what you would have exacted from them, refuſe it not, but by reaſon of the queſtion *of fact*; and that being ready to ſign that of *faith*, they cannot be hereticks for that refuſall; ſince that it is indeed of faith that thoſe propoſitions are hereticall; but that it will never be of faith, that they are *Janſenius's*. They are not chargeable with any error, that's ſufficient. Perhaps they interpret *Janſenius* over favourably; but you haply do not interpret him favourably enough. That it ſhall not be my buſineſſe to diſcuſſe. This I am certain of, that, according to your maximes, you believe you may without crime proclaim him a heretick, contrary to your own knowledge; whereas according to theirs, they could not, without crime, ſay he is a Catholick, were they not perſwaded he is ſuch. They therefore infinitely exceed you in ſincerity, Father, they have examined *Janſenius* better then you have; they are not leſſe intelligent then you are, they are con-

conſequently as much to be credited as you are. But come what will of this point *of fact*, they certainly are ſtill *Catholicks*; ſince that, to be ſuch, it is not neceſſary to ſay that another is not: and that without laying errour at any mans door, it is fair if a man can but be clear of it himſelf.

January 23.
1656.

In the Coppy Printed at OSNABRUK, *there was this Poſtſcript to the Precedent* LETTER.

Reverend Father,

IF you are troubled to read this Letter, as being not in an hand-ſome full character, you have none to quarrel at but your ſelf. I cannot get priviledges as you can. You have ſuch whereby you oppoſe even MIRACLES, I have not whereby to vindicate my ſelf. The printing houſes are perpetually haunted. Would you not adviſe me your ſelf to forbear writing any more to you, amidſt theſe extremities? For it is too great a diſtraction to be reduced to the impreſſion of OSNABRUK.

To the same Reverend FATHER,

F. ANNAT,

Of the Society of JESUS,

Confessour to the KING.

Upon occasion of a Piece published by him, entituled,

The FAIR DEALING of the JANSENISTS, *&c.*

From an unknown Person.

ARGUMENT.

The question put to the Jesuits, *viz. how, and wherein their Adversaries are* Hereticks. *The proceedings of the* Church *towards the* Arians, Nestorians, Eutychians, Monothelites, Lutherans and Calvinists, *brought in by way of instance to prove the* Jansenists *not to be* Hereticks. *The* Jesuits *very* Lucian-ly *make the* Piety *and* Zeal *of their Adversaries for the reformation of* Morality *and* Discipline, *a mark of* HERESY.

REVEREND

REVEREND FATHER,

I Have peruſed, with much diligence, a Treatiſe publiſhed by you, under the title of, THE FAIR DEALING OF THE JANSENISTS, &c. I have particularly obſerved in it, that you can afford your adverſaries, that is to ſay, the Reverend perſons belonging to *Port-Royal*, no other terms then thoſe of *Hereticks*; and this you do with ſo much confidence and peremptorineſs, as if it were a thing out of all controverſie that they are ſuch; and this accuſation ſeems to be the only buckler you have, to ward off the blows which falls ſo heavy upon you from the Author of the *Letters to the Provincial*, whom you ſuppoſe to be a perſon that hath ſome relation to *Port-Royal*. I am, for my part, Reverend Father, to learn, whether he have any to that place or no, and am more inclin'd to believe he hath not any thing to do there, upon his own word, then to imagine he hath, upon yours, becauſe you do not alledge any thing to prove it. And, if you value my word any thing, you may aſſure your ſelf, that I neither live in, nor am any Secretary to *Port Royal*; yet can I not forbear propoſing to you certain difficulties, relating to the title you beſtow on thoſe of that place, whereof if you give me a fair and ſatisfactory account without any equivocation, I ſhall ſide with you, and acknowledge them to be *Hereticks*.

You know, Father, that, to tell people they are *Hereticks*, is an indeterminate accuſation, and ſuch, as in the ordinary apprehenſions of men, is rather taken for an injury proceeding from an unexpected ſally of paſſion, then look'd on as a Truth, if it be not diſcovered how and wherein they are hereticks. For to make them really ſuch, there muſt be a production of thoſe heretical Propoſitions which they maintain, and the books wherein they are by them ſo maintained, as if they were orthodox Truths.

You will therefore give me leave, Father, in the firſt place to ask you, wherein thoſe Gentlemen of P. R. have diſcovered themſelves to be Hereticks? Is it becauſe they do not ſubmit to the Conſtitution of Pope *Innocent* x. and that they do not condemn the *five Propoſitions* which he hath condemned? If it be ſo, I acknowledge them to be Hereticks. But how would your Reverence have me believe any ſuch thing of them, when they clearly affirm it as well in their diſcourſes as writings, that they do ſubmit to that *Conſtitution*, and that they condemn what the *Pope* hath condemned?

Will you ſay, that this ſubmiſſion of theirs is *external* only, and that in their hearts they give it no credit? I beſeech your Reverence, call them not to account for their thoughts, confine your quarrel to their words and writings. For ſuch a kinde of procedure were unjuſtifiable, and diſcovers an animoſity and exaſperation that ſpeaks little of Chriſtian thoughts; ſuch as if it be ſuffered, there is not any man whom you may not make a *Heretick*, nay, indeed a *Mahumetan*, if you pleaſe, when you ſay, that in his heart he does not believe any of the myſteries of *Chriſtian* Religion.

What is it then that makes them Hereticks? Is it becauſe they will not acknowledge, that thoſe *five propoſitions* are in *Ianſenius's* book? To that Reverend Father, I anſwer, that a thing of that nature never either was or will be matter of Hereſie; *viz.* to know whether condemned propoſitions are in a book or not. For inſtance; Whoever ſayes that *Attrition*, ſuch as it is deſcribed by the holy Councel of *Trent*, is hurtful, and that it is a ſin, is a Heretick; but if a man ſhould only doubt whether that condemned propoſition were in *Luther* or *Calvin*, it ſhould not make him a Heretick.

In like manner, he that ſhould maintain, as if they were Catholick, the *five propoſitions* condemned by the *Pope*,

Pope, were a *heretick*; but whether they are in *Janſenius* or no, it is not any matter of *Faith*, though it may prove the juſt ground of diviſion or ſchiſme. I may with your Reverence's favour adde to this, that your Adverſaries have declared, that they matter'd not whether they were, or were not in *Janſenius*, and that in what book ſoever they were found, they condemn them. Where then is their hereſie, that it ſhould be affirm'd ſo lowdly and peremptorily, that they are hereticks?

Be pleas'd to find me a better anſwer, then to ſay, That, ſince the *Pope* and *Biſhops* affirm they are in *Janſenius*, it is hereſie to deny it; for I grant you, that it may well be a ſinne to deny it, if a man be not aſſur'd of the contrary. Nay, I ſay further, that it were ſchiſme to diſſent from them upon that account; but it can never amount to hereſie. Accordingly, if any one, that hath eyes to read, hath not met with them in that book, he may ſafely ſay, I have not read them there, and ſhall not for that be called an heretick.

What hath your Reverence then to alledge, to prove your Adverſaries Hereticks? This, no doubt, will be your plea, That Monſieur *Arnauld* in his ſecond Letter hath lately revived one of the five Propoſitions. But who affirms it? Certain Doctors of the *Faculty* [of *Paris*] diſſenting, as to that point, from their Brethren. And upon what ground do they affirm it? Not upon his words, for they are taken out of Saint *Chryſoſtome* and Saint *Auguſtine*, but upon a certain ſenſe which they pretend was in the mind of Monſieur *Arnauld*, and which Monſieur *Arnauld* denies had ever come into his thoughts. Now it hath ever been my faith, that charity obliges all men to believe a *Prieſt* and a *Doctor* giving an account of the hidden things of his heart, ſuch as are not known to any but God himſelf. But your Reverence may be pleas'd to conſider on the other ſide, that the *Faculty* not divided, but in a full body, hath ſo often condemn'd your Authors, nay, indeed your

whole *Society*, that it but too much concerns you to wiſh all thoſe whom it condemns look'd on no otherwiſe then *hereticks*.

I am therefore ſtill to ſeek, how and wherein thoſe perſons, whom you call *Janſeniſts*, are *hereticks*. But me thinks your Reverence might conſider, that, if a man for calling his Brother *Fool* runs the hazard of hell-fire, according to the teſtimony of JESUS CHRIST in his Goſpel; to tell him without any ground or proof, that he is an *heretick*, muſt certainly be a much more enormous crime, and ſuch as deſerves a far greater puniſhment. All theſe Informations of *Hereſie*, which you are at no further charge about, then that of a ſhameleſſe putting of them upon the file, have no other effect then that of Frighting the ignorant, and raiſing aſtoniſhment in women; but aſſure your ſelves, that men of ability will know of you, wherein this hereſie conſiſts. What, does your Reverence think it rationall, that *Leſſius* ſhould eſcape, when he brings for ſecurity for what he ſayes, *Victoria* and *Navarrus*; and Monſieur *Arnauld* ſhall be cenſur'd, though he ſpeak, as Saint *Auguſtine*, Saint *Chryſoſtome*, Saint *Hilary*, Saint *Thomas*, and all his ſchoole have ſpoken? How long, I pray is it, ſince Antiquity became queſtionable? when happened there any corruption in the faith of our Fathers?

You do all that lies in your Power, to make it appeare that the Gentlemen of P. R. have the character and ſpirit of *Hereticks*: but before you came to thoſe terms with them, you ſhould have demonſtrated that they were really ſuch; and that is it you ſhall never be able to doe; nay I will, on the contrary, evidently prove that they have neither the forme nor character of *Hereticks*.

When the Church had to do with the *Arians* upon the ſame ſcore, that which ſhe layd to their charge, was, that they deny'd the conſubſtantiality of the Son with the eternall Father. Did the *Arians* diſclaim this propoſition

propoſition or no? Did they declare that they acknowledg'd an equality and conſubſtantiality between the Father and the Sonne? No, they never did any ſuch thing, and for that reaſon were declared *Hereticks*. You accuſe your Adverſaries of ſaying, *That it is impoſſible to keep the Commandments*; They deny they ever ſaid any ſuch thing. They maintain, that they never affirm'd it, either before or ſince the Pope's *Conſtitution*. They joyn with you to declare thoſe Hereticks that do affirm it. Therefore they themſelves are not Hereticks.

When the holy Fathers declar'd *Neſtorius* a heretick, for denying the hypoſtaticall union of the Word with the bleſſed humanity, and holding there were two perſons in JESUS CHRIST, did the *Neſtorians* of that time, or thoſe that have continued that hereſie ſince in the Eaſt, renounce what was laid to their charge. Have they not confeſſed it to be true, that they did admit two perſons in JESUS CHRIST, but withall maintain'd it to be no Hereſie? That was their language, and accordingly they were hereticks, and continue ſuch to this day. But, when you affirm, that the perſons of *P. Royall* maintain, *that a man cannot reſiſt internall grace*, they deny it, and acknowledging jointly with you, that it is a hereſie, deteſt the propoſition; which is a proceeding quite contrary to that of the others, who admit the propoſition, and deny it to be any hereſie. Therefore your adverſaries are not Hereticks.

When the Fathers condemned *Eutiches*, becauſe he held there was but one nature in JESUS CHRIST, did he ſay, that he held it not, and believ'd there were two? Had he but ſaid ſo much, he had not been condemn'd; but he peremptorily affirm'd there was but one nature in him, pretending, that to affirm it, was no Hereſie; and therefore he was an heretick. When you lay it to the charge of thoſe of Port-Royall, that they maintain, *That* JESUS CHRIST *dy'd not*

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for all the world, or *for all men*, *and that he shed his blood onely for the salvation of the Predestinate*, what answer do they make to it? Do they acknowledge it true, that they are of that opinion? On the contrary, do they not declare, that they hold that opinion to be heretical; that they never maintain'd it, nor ever will maintain it? Nay, they declare, that, one the other side, they think it an errour to say, That the blood of JESUS CHRIST was shed onely for the salvation of the Predestinate, that he hath shed it even for the Reprobate who oppose his grace; and in a word, they believe, that he dy'd for all men, suitably to the Faith of Saint *Augustine*, the doctrine of S. *Thomas*, and the Definitions of the Councell of *Trent*. Does not your Reverence conceive, that this acknowledgement of theirs amounts to as much as if they said, they believ'd it as the *Jesuits* believ'd it, and as *Molina* hath explicated it? They are not therefore *hereticks*.

When the Church maintain'd against the *Monotheliles*, that there were two wills and two operations in JESUS CHRIST, did *Cyrus* of *Alexandria*, and *Sergius* of *Constantinople*, and the rest, complain that any thing was impos'd upon them? Did they ever declare that they admitted two wills, and two operations in our Lord and Saviour IESUS CHRIST? No, they never did any such thing, and therefore they were *hereticks*. When you object to your Adversaries of *Port-Royall*, that, Man, considered after the fall, in the corruption of Nature, *They do not exclude or reject any Necessity of a good or bad action, but the Necessity of compulsion*, they deny it, and teach, on the contrary, that we ever have in this life, in all those actions whereby we merit either good or evill, an indifference either to act, or not to act, nay, even supposing the presence of *efficacious grace*, which does not necessitate us, though it infallibly makes us to do that which is good, according to the doctrine of all the *Thomists*. They are not therefore *Hereticks*.

Lastly,

Laſtly, Father, when the Church found fault with *Luther* and *Calvin*, for that they deny'd our Sacraments, as alſo becauſe they would not believe *Tranſubſtantiation*, and ſubmitted not to the *Pope*, did thoſe Hereticks, to whom you ſo often compare your Adverſaries, ever complain that they were charg'd with any thing more then they affirmed? Have they not maintained, and do they not maintain to this day, thoſe very Propoſitions? And therefore it is that they are *Hereticks*. When you ſay to thoſe of *Port-Royall*, *that they acknowledge not the Pope, that they ſubmit not to the Councell of Trent, &c.* They make that Anſwer, which they juſtly may, namely, that of the *Mentiris impudentiſſimè*, that is to ſay, *you ly*, Reverend Father. For in matters of this importance, it is juſtifiable, nay, indeed neceſſary, to give the *Ly*. They are not therefore *Hereticks*; or if they are, they have neither the genius nor character of ſuch; there have not been any of this nature ſeen in the Church before; and it would be much leſſe difficulty to diſcover in their Adverſaries the badge and ſpirit of *Detractors* and *Impoſtors*, then in them the character of *Hereticks*.

I can with much eaſe find, that *hereticks* have often impos'd hereſies upon the *Catholicks*. The *Pelagians* affirm'd that S. *Auguſtine* deny'd *Free-will*; the diſciples of *Eutychus* affirm'd that the *Catholicks*, of their times, deny'd the ſubſtantiall union of God and Man in IESUS CHRIST: the *Monothelites* charg'd the *Catholicks* with making a diviſion and contrariety between the divine and humane will of IESUS CHRIST: the *Ichonoclaſtæ* affirm'd, that we adored *Images*, with that worſhip which is to be given onely to God himſelf: the *Lutherans* and *Calviniſts* call us *Pope worſhippers*, and ſay that the *Pope* is *Antichriſt*, and we at the ſame time for that reaſon deteſt them; & thereupon we are not Hereticks. Accordingly reverend Father, it is much to be feared, you will be found much more chargeable with the character of *Hereticks* then thoſe whom you charge with

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Hereſie. For as to thoſe *Moliniſticall* propoſitions which they object to you, you acknowledge them; but you affirme withall that they are not *hereſies*: thoſe which you object to them, they diſclaim, affirming they are *Hereſies*; and in that they do what is ſuitable to the conſtant proceeding of *Catholicks*; whereas you, reverend Father, behave your ſelves as hereticks have ever behav'd themſelves.

But when you produce the piety and zeal of your Adverſaries for the ſtrictneſſe of Chriſtian Morality, as a mark of their Hereſie, 'tis to be extravagant beyond imagination. Had you made it apparent that they were *Hereticks*, it were lawfull for you to call all that in them, *Hypocryſie* and *diſſimulation*; but that one of the *indicia*, whereby you would demonſtrate them to be hereticks, ſhould be their piety and zeale for the diſcipline of the Church, and the doctrine of the holy Fathers, is a thing abſolutely inſupportable; and accordingly we ſhall take good heed how we follow your example in that.

And yet, to meaſure things by what you ſay, it ſeems to be out of all controverſie, that they are hereticks, and there's no more queſtion to be made of it, then of *Luther*, and *Calvin's* being ſuch. But I ſhall take your Reverences leave, in an affair of this conſequence, to ſuſpend my judgement, or rather, give not the leaſt credit to what you ſay, till ſuch time as I find them revolted againſt the Pope, and maintaining the propoſitions condemn'd by him; and that in their proper ſignification, as they have been condemn'd. For tell me, reverend Father, if theſe Gentlemen prove not *Hereticks*, will you juſtifie me in the ſight of God, if I believe them to be ſuch? And for all others, that upon your word believe them to be hereticks, and proclaime it every where, ſhall they be excus'd at the tribunall of the ſoveraign Judge, alledging onely for their juſtification, that they have read it in your Writings?

This, Reverend Father, is all I had to ſay to you,

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for as to what concerns the pretended *falſifications*, I leave you to the Satyricall whip of the Author of the LETTERS. He hath already ſufficiently laſh'd thoſe of your Fraternity, who had made the like reproaches to him, and therefore you may well expect to ſmart for it, unleſſe things once come to this paſſe, that it will be to no purpoſe to make you any anſwer, ſince you ſay nothing that is conſiderable which thoſe of your party had not ſaid before you, and to that the Author of the Letters hath admirably well anſwered. For the Book you now bring upon the ſtage, is an old piece, which you acknowledge your ſelf that you had written four moneths ſince; whence it comes that you have not ſo much as a word in it of the X. XI. XII. XIII. XIV. and XV. LETTERS, which were all abroad before your writing came forth; and yet you promiſe in the Title-page, to *diſcover and convict of Foul play, the Letters written ſince Eaſter.* What would your Reverence have men to expect from, or ſay of a Book ſtuft with impoſtures even to the *Title-page.*

January 15. 1657.

To

To the ſame Reverend Father

F. ANNAT,

Of the Society of JESUS, *Confeſſor to the* KING.

LETTER XVIII. and laſt.

Author of the LETTERS to the PROVINCIAL.

ARGUMENT.

The Jeſuits *at laſt rack'd to a confeſſion of what they mean by the* ſence of Janſenius; *viz. that it is the* ſence of Calvin, *concerning Grace. Their Aduerſaries, though alwayes reproach'd therewith, clear'd from maintaining any thing in that ſence. The operations of* Grace *upon the* Free-will, *and the power the* Free-will *hath to reſiſt* Grace, *explicated according to S.* Auguſtine. Merit, *wherein it conſiſts. The Maintainers of* Efficacious Grace, *different from the doctrine of* Luther *no leſſe then from that of* Molina. Janſenius *vindicated from* Calviniſme *even by the acknowledgements of the* Jeſuits *themſelves.*

ſelves. The poor ſhifts of the Moliniſts, *in avoiding the ordinary proceeding, in matters of* Fact. *The reaſon why the* Jeſuits *are ſo violent againſt* Janſenius. *Severall inſtances produc'd, to ſhew how ordinary it is, that* Popes *and* Emperours *may, in matter of* Fact, *be ſurpris'd, by falſe ſuggeſtions. The three principles of* knowledge, *according to which a paſſage of* Geneſis *cleared. The vanity of the Religious men of* Ratisbone. *The frivolous decree procured by the* Jeſuits *againſt* Galilæo, *concerning the motion of the Earth.* Virgilius *the Biſhop condemn'd for holding there were* Antipodes. *The whole difference between the* Jeſuits *and their Adverſaries reduc'd to this matter of* fact; viz. *whether the five condemned propoſitions are in* Janſenius, *they having never been found there by others that examine his works, nor ſhown to be there by the* Jeſuits *themſelves.*

REVEREND FATHER,

IT is a long time ſince you have made it your buſineſs to find out ſome errour in your Adverſaries, but I am confident you will at laſt acknowledge, that there is not haply any thing more difficult then to make thoſe Hereticks, who not onely are not ſuch, but endeavour above all things to avoid being ſo. I have made it appear in my laſt LETTER, how many hereſies you have laid to their charge one in the neck of another, becauſe you could not meet with any one you could make good for any conſiderable time, inſomuch that all the refuge you had

had was, to charge them with refuſing to condemn the ſenſe of *Janſenius*; which you would needs oblige them to condemn, without any explication of what it is. It argues you extremely unfurniſh'd with hereſies to reproch them with, that you were reduc'd to that extremity. For, who ever heard talk of any hereſie that it is impoſſible to expreſſe? It was therefore a matter of ſo much the more eaſe to anſwer, by alledging, that if *Janſenius* be free from all errours, there's no reaſon he ſhould be condemn'd; and that if he be guilty of any, you ought to diſcover them; that ſo men may be ſatisfied what is to be condemn'd. Yet this could you never be induc'd to do; but have onely made it your deſign to give your pretences ſome weight, from certain *Decrees*, whence you could not derive any advantage; there being not in them the leaſt explication of the ſenſe of *Janſenius*, which they ſay was condemn'd in the five Propoſitions. Now this was not the way to determine your differences. Were all ſides agreed about the true ſenſe of *Janſenius*, and were no longer in diſpute, ſave to know, whether the ſenſe be hereticall or not; then the judgements who ſhould declare that the ſenſe were hereticall, would doubtleſſe come to what were moſt materiall in the queſtion. But the great controverſie being to know what the ſenſe of *Janſenius* is, ſome affirming they cannot ſee any thing in him but the ſenſe of *S. Auguſtine* and S. *Thomas*: and others, that they find in him a ſenſe that is hereticall, which yet they do not expreſſe, it is evident, that the *Conſtitution*, which hath not a word concerning this difference, and onely condemns in generall the ſenſe of *Janſenius*, without explaining it, does not decide any thing of what is in controverſie.

For which reaſon you have been told over and over, that your difference regarding onely matter of *fact*, you would never have it determin'd, but by declaring what you meant by the ſenſe of *Janſenius*. But this though you were ever extreme loath to condeſcend to, yet have

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I brought you to the ſtake in my XV. LETTER, where I make it appear, it was not without myſterie, that you had made it ſo much your buſineſſe to get that ſenſe condemned without any explication, and it was your deſign to make that indeterminate condemnation fall upon the doctrine of *efficacious grace*, by diſcovering it to be no other then that of *Janſenius*, which you would have found it no hard matter to do. This it was that put you into a neceſſity of anſwering; For if you had ſtill ſtood out, and refuſed to explicate that ſenſe, it would have been apparent to the leaſt apprehenſive ſort of people, that all your quarrell was againſt efficacious grace; which would have turned to your utter confuſion; conſidering the veneration which the Church hath for a doctrine ſo holy.

You therefore have thought your ſelves oblig'd to declare; and that you have but juſt done by anſwering my Letter, wherein I had repreſented it to you, *That if Janſenius had, as to the five propoſitions, any other ſenſe then that of efficacious grace, he had no Defenders; but that if he had no other ſenſe then that of efficacious grace, he was not chargeable with any errours.* This you muſt needs have acknowledg'd, Father; but you think to ſave all with a diſtinction, thus, *p.* 21. *It is not ſufficient*, ſay you, *to juſtifie* Ianſenius, *to affirm that he onely maintains efficacious grace; for that may be held two manner of wayes. One is hereticall, according to* Calvin, *which conſiſts in affirming that the Will, mov'd by grace, hath not the power to reſiſt it; another orthodoxe, according to the* Thomiſts *and the* Sorboniſts, *which is grounded upon principles eſtabliſhed by Councils, which is, that efficacious grace does, by its own force, ſo govern the will, that the latter hath nevertheleſſe a power ſtill left to reſiſt the former.*

All this is eaſily granted you, Father, and you conclude ſaying, *that* Ianſenius *were a Catholick ſhould he maintain efficacious grace according to the* Thomiſts, *but that he is an heretick becauſe he is contrary to the* Tho-

Thomists, *and conformable to* Calvin, *who denies the power of the will to resist Grace.* I shall not here, Father, examine this point of fact, *viz.* whether *Jansenius* be really conformable to *Calvin*. It is enough for me that you stand upon it, and that now at length you are pleased to let us know, that, by the sense of *Jansenius*, you have not understood any other then that of *Calvin*. And was this all, Father, that you would have said? Was it only the errour of *Calvin* which you would have had condemned under the name of the sense of *Jansenius*? Why did you not declare so much sooner? You might have spared your self abundance of pains. For, without either *Bulls* or *Briefs*, all the world would have joyned with you in the condemnation of that errour.

How necessary was it to clear things up thus, and what abundance of difficulties does it disperse! We were to seek, Father, what errour the Popes and Bishops would have condemned, under the name of the sense of *Iansenius*. The whole Church was extreamly at a loss about it; and no body would take the pains to explicate it to us. You now do it, Father, you I say, whom all your party looks upon as the principal and first mover in all your designs; and who know the mystery of all this intrigue. You tell us then that the sense of *Iansenius*, is no other then that of *Calvin*, condemned by the Councel. See, abundance of doubts resolved! We are now satisfied that the errour which they made it so much their business to condemn under these terms of the *sense of Jansenius*, is no other then the sense of *Calvin*; and consequently, that we continue our obedience to their Decrees, by condemning with them, that sense of *Calvin*, which they would have condemned. We are no longer astonished, to see there are Popes, & some Bishops, so zealous against the sense of *Iansenius*. Alas! how should they be otherwise, Father, when they gave credit to those who affirm publickly, that sense to be the same with *Calvins*?

Take

Take it then from me Father, that you have not any thing to object againſt your adverſaries, for it is out of all doubt, they deteſt what you ſo much deteſt. All I wonder at, is, that you knew not ſo much, and that you have ſo little acquaintance with their Sentiments upon this matter, they having declared themſelves ſo often in their works. I am confident, were you better informed, it would trouble you, that you have not been inſtructed by a ſpirit of peace in a doctrine ſo pure and ſo Chriſtian like, which your paſſion engages you to oppoſe, becauſe you do not know it. You would finde, Father, that they do not only hold that a man may effectually reſiſt thoſe weak graces, which are called *exciting* or *inefficacious* graces, by not performing that good which they inſpire us with: but alſo that they as reſolutely maintain, againſt *Calvin*, the power which the will hath to reſiſt grace even when *efficacious* and *victorious*, as, againſt *Molina*, the power of that grace over the will; being equally jealous of the truth of both theſe Tenents. They are but too well ſatisfied, that Man, of his own nature, hath ever the power of ſinning and reſiſting grace, and that, ever ſince his corruption, he carries about him an unhappy leaven of concupiſcence which infinitely ſtrengthens that power: but that nevertheleſs when it pleaſes God to touch him out of his mercy, he makes him do what he pleaſes, and act as he would have him, yet ſo as that the infallibility of Gods operation does not any way deſtroy the natural liberty of man, by reaſon of the ſecret and admirable wayes whereby God works this change. And this is it that S. *Auguſtine* hath ſo excellently well explicated, with ſuch clearneſſe, as diſperſes all the imaginary contradictions, which the adverſaries of efficacious grace think there are between the ſoveraign power of grace over the Free-will, and the power which the free-will, hath to reſiſt grace. For according to this

this great Saint, whom Popes and the Church have aſſigned as a rule in this matter, God changes the heart of man by a celeſtial ſweetneſs which he inſpires it with, and which, tranſcending the delights of the Fleſh, makes a man ſenſible, on the one ſide, of his nothingneſs and mortality, and diſcovering, on the other, the greatneſs and eternity of God, conceive an averſion for the delights of ſinne ſeparating him from the incorruptible good; and finding his greateſt enjoyment in God charming him, he is infallibly inclined towards him, of himſelf, by a motion abſolutely free, abſolutely voluntary, abſolutely loving; ſo that it were a pain and puniſhment to him, to be divided from him. Not but that it is poſſible for him ſtill to eſtrange himſelf, and that he effectively may do it if he will; but how ſhould he, ſince his will muſt ever be inclined to that, which pleaſes it moſt: and that it is not taken with any thing ſo much at that time, as with that only good, which comprehends in it ſelf, what ever elſe is good? *Quid enim amplius nos delectat, ſecundum id operemur neceſſe eſt*, as S. *Auguſtin* ſaith.

And thus it is that God doth diſpoſe of the *free will* of man, without impoſing any neceſſity upon him; and that the free-will, (which may at any time reſiſt grace, but will not at all times do it,) is inclined, as freely, as infallibly, to God; when he would draw it to him, by the ſweetneſs of his *efficacious* inſpirations.

Theſe, Father, are the divine principles of S. *Auguſtin* & S. *Thomas*; according to which, it is true, that we may reſiſt grace; contrary to the opinion of *Calvin*; and that, nevertheleſs, as Pope *Clement* VIII ſays, in his writing directed to the congregation *de Auxiliis*; *God forms in us the motion of our will, and diſpoſes efficaciouſly of our hearts, by the ſupream power which his Majeſty hath over the wills of man, as well as over the reſt of the Creatures that are under heaven*, according to S. *Auguſtin*.

It is further according to theſe principles that we act of our

our ſelves, whence it comes that we have *merits*, which are truely ours, contrary to the errour of *Calvin*, and that nevertheleſſe, God being the firſt principle of our actions, and doing in us what is good and acceptable in his ſight, as S. *Paul* ſayes, *our merits are the gifts of God*, as the Councill of *Trent* ſaith.

This is that which hath deſtroyed that impiety of *Luther* condemned by the ſame Councill, *that we do not any way cooperate to our own ſalvation no more then things inanimate*: and it is this, that in like manner deſtroyes the impiety of *Molina's* School, which will not acknowledge it to be the force of grace it ſelf that makes us cooperate with it, in the work of our ſalvation; whereby he takes away that principle of faith eſtabliſhed by S. *Paul, That it is God that worketh in us both the will, and the deed.*

It is laſtly by this means, that all thoſe paſſages of Scripture which ſeem to be moſt contrary, are reconciled *Turn ye unto God: O Lord turn us unto thee: Caſt away iniquity from you. It is God who taketh away iniquity from his people: bring forth workes worthy of repentance: The Lord hath wrought all our workes in us. Make ye a new heart and a new ſpirit; I will give you a new ſpirit, and will create in you a new heart.*

The onely way then to reconcile theſe ſeeming contradictions; which attribute our good actions ſometimes to God, ſometimes to our ſelves, is, to acknowledg, that, as S. *Auguſtine* ſaith, *our actions are ours, becauſe of the free will whereby they are produced; and that they are alſo Gods, becauſe of his grace which cauſes our free will to produce them.* As alſo, (as he ſayes elſewhere,) that God makes us to do what he pleaſes, by making us to will that, which we might not have willed: *à Deo factum eſt ut vellent quod & nolle potuiſſent.*

Thus, Father, is there a perfect harmony between your adverſaries and the new *Thomiſts*, ſince the *Thomiſts* hold, as they do, both the power to reſiſt grace, and

and the infallibility of the effect of grace, which they make profession to maintain so resolutely, according to this capitall maxime of their doctrine, which *Alvarez*, one of the most eminent among them, repeats so often in his book; and which he expresses *disp.* 72. *n.* 4. in these termes. *When the efficacious grace moves the free will, it infallibly consents, for the effect of grace is, to prevaile with it, that though it might not have consented, yet, in effect, it does consent.* Whereof he gives this reason of his Master S. *Thomas*; *That the will of God cannot but be accomplished, and consequently when he would have a mans consent to grace, he infallibly, nay, necessarily does consent, yet not through an absolute necessity, but a necessity of infallibility.* Wherein yet grace derogates nothing from the power of resisting, if a man will; since its onely effect is, that a man will not resist it; as your Father *Petavius* acknowledges in these termes, *to.* 1. *p.* 632. *The grace of Jesus Christ makes us infallibly to persevere in piety, though not through necessity. For a man may not consent thereto if he will, as the Councill saith; but the same grace obliges him that he will not but consent thereto.*

This, Father, hath been the constant doctrine of S. *Augustine*, S. *Prosper*, the Fathers that followed them, of Councills, of S. *Thomas*, of all the *Thomists* in general. It is also that of your Adversaries, though you have not thought so much; and in a word, it is the very same that you your selves approve in these termes; *The doctrine of efficacious grace, which acknowledges that a man hath the power to resist it, is orthodoxe, grounded upon Councills, and maintained by the Thomists and Sorbonists.* Be ingenuous once, Father, had you known that your adversaries really held this doctrine, would not the interest of your Society have hindered you from giving this publick approbation? And imagining they held the contrary thereto, hath not the same interest of your Society obliged you to authorise sentiments such as you thought contrary to theirs? & by that

that miſ-apprehenſion, where it was your deſign to undermine their principles, you have your ſelves abſolutely eſtabliſhed them. So that we now find, by a ſtrange kind of prodigy, the defenders of efficacious grace juſtified by the defenders of *Molina* : ſo admirable is the conduct of God, who makes all things contribute to the glory of his Truth.

Be it then known to all the world, that by your own acknowledgement, this truth of efficacious grace, requiſite in all actions of piety, a truth the Church is ſo tender of, and which is the price of the blood of her Savious, is ſo apparently Catholick, that there is not any Catholick, even to the Jeſuits themſelves, that does not acknowledge it, to be orthodoxe. And be it knowne alſo at the ſame time, that they are not to be charged with the leaſt ſuſpicion of error in it, whom you have ſo prodigally accuſed. For as to thoſe ſecret errours you laid to their charge, without making any diſcovery thereof, it was as difficult for them to cleare themſelves of, as it was eaſie for you to load them with accuſations of that nature; but now that you declare, that that errour, which hath obliged you to oppoſe them, is that of *Calvin*, which you thought they had maintained, there is not any one but clearly ſees they are free from all errour : ſince they are ſo far contrary to that onely one, which you impoſe upon them; and they proteſt (by their diſcourſes, by their books, and by what ever they can produce to expreſſe their ſentiments,) that they condemn as hereſie, with all their ſoules, and that in the ſame manner as the *Thomiſts* do, whom you make no difficulty to acknowledge to be Catholick, and who were never yet ſuſpected to be otherwiſe.

What will you now have to object againſt them, Father ? that notwithſtanding they do not follow *Calvin's* ſenſe they are nevertheleſſe hereticks, becauſe they will not acknowledge that the ſenſe of *Janſenius*

is the ſame with that of *Calvin*? Will you preſume to ſay that this is matter of hereſie *?* And is it not a pure queſtion of fact whence there cannot any be derived? It were indeed a hereſie for a man to ſay that he hath not the power to reſiſt efficacious grace *:* but is it any to doubt whether *Janſenius* holds it ? Is it a revealed Truth ? Is it an atricle of faith, that ought to be believed upon pain of Damnation *?* Or is it not, in ſpight of your teeth, pure matter of fact *?* for which it were ridiculous to pretend there ſhould be any hereticks in the Church.

Do not call them therefore any longer by that name, Father, but by ſome other that's proportionable to the nature of your difference. Say they are ignorant perſons and dunces, and that they miſtake *Janſenius* very much : theſe will be reproches ſuitable to your difference ; but to call them hereticks, there is no colour in the world. And ſince it is the onely injury from which I would vindicate them , it will coſt me no great pains to ſhew, that they underſtand *Janſenius* very well. And for his part, all I ſhall ſay of him, is, that in my judgement, Father, meaſuring him even according to your own rules , it will be hard if he paſſe not for a Catholick : for theſe are the grounds you would have him examined by.

To diſcover, ſay you, *whether* Janſenius *be free from errour , we muſt know whether he defend efficacious grace after* Calvins *way, who denies that a man hath the power to reſiſt it ; for in that caſe he were a heretick : or after the way of the* Thomiſts *who admit that he hath ; for in that caſe he were a Catholick.* See then, Father, whether he holds that a man hath the power to reſiſt or not ; when he maintains in whole Treatiſes, and among others, *to. 3. lib. 8. cap. 20. That a man hath alwaies the power to reſiſt grace , according to the Councills* ; THAT THE FREE WILL MAY AT ANY TIME ACT, AND NOT ACT ; *will and not will ; conſent and not conſent ; do good and evil ; and that a man*

man hath ever in this life thoſe two Liberties, which they call, of contrarietie and contradiction. See alſo whether he be not clear from *Calvins* errour, ſuch as you repreſent it, as ſhewing throughout the whole 21. *chap.* *That the Church had condemned that Heretick, for denying that efficacious grace works not upon the free-will in the manner it hath been believed ſo long in the Church, that is, ſo that it may be afterwards in the power of the free-will to conſent or not to conſent; whereas, according to Saint* Auguſtine *and the Council, a man hath alwayes the power not to conſent if he will, and according to Saint* Proſper, *God ſo beſtows on his elect the will to perſevere, that he takes not away from them the power of willing the contrary.* And laſtly, ſee whether he be not conſonant to the *Thomiſts*, when he declares, *cap.* 4. *That whatever the* Thomiſts *have written to reconcile the efficacity of grace with the power of reſiſting it, is ſo conformable to his ſenſe, that there needs no more then to look into their books to learn his ſentiments thereof. Quod ipſi dixerunt dictum puta.*

Thus doth he ſpeak to all theſe heads; and I think this ground enough for me to imagine that he believes the power of his will to reſiſt grace; that he is contrary to *Calvin*, and conformable to the *Thomiſts*, becauſe he ſaies it; and conſequently that he is Catholick according to you. But if you know any way to diſcover the ſenſe of an Author otherwiſe then by his expreſſions; and that, without citing any one paſſage of his, you will nevertheleſs maintain, contrary to his words, that he denies this power of reſiſtance, and that he is for *Calvin* contrarie to the *Thomiſts*; never fear, Father, that I ſhall charge you, with hereſie for ſo doing; I ſhall onely ſay, that you underſtand not *Janſenius* very well; but we ſhall nevertheleſs be the children of the ſame Church.

Whence comes it then, Father, that you betray much paſſion in your proceedings about this

difference; and that you treat as your most cruel enemies, and as most dangerous hereticks, such, as you cannot charge with any errour, or any thing else but that they understand not *Jansenius* as you do? For what difference is there between you but about the sense of the Author? You would have them condemn him; but they ask you what you mean by it. You say you mean *Calvins* errour, their answer is that they condemn it; so that if your quarrel be not with the syllables, but with the thing they signifie, you ought to be satisfied. If they refuse to say that they condemn the sense of *Jansenius*, 'tis because they believe it to be that of Saint *Thomas*. And so that word is very equivocall between you; in your mouth it signifies *Calvins* sense, in theirs, Saint *Thomas's*: so that these different Ideas you have of the same terme being the occasion of all your divisions, were I moderator of your disputes, I should forbid both sides to use the word *Jansenius*. And so expressing onely what you mean thereby, it would be found that you desire onely the condemnation of the sense of *Calvin*, whereto they consent; and that all they desire is to vindicate the sense of Saint *Augustine* and Saint *Thomas*, wherein you all agree.

I tell you then, Father, that for my part I shall still look on them as Catholicks, whether they condemn *Jansenius* in case they find any errours in him; or condemn him not, when they find nothing in him but what you declare to be Catholick; and shall speak to them as Saint *Hierome* did to *John* Bishop of *Ierusalem*, who was charged with maintaining eight propositions of *Origen*; *Either condemn* Origen, saith that Saint, *if you acknowledge that he hath held those errours, or deny that ever he held them: Aut nega hoc dixisse eum qui arguitur, aut si locutus est talia, tum damna qui dixerit.*

You see, Father, the proceedings of those who onely oppose mens errours and not their persons; whereas you who have a greater quarrel at persons then their er-

errours, think it nothing to condemn errours, if you do not withall condemn the persons on whom you would fasten them.

How violent is your proceeding, Father, but withall how unlikely to prove fortunate! I told you so once before, and I tell it you again, Violence and truth can prevaile nothing one upon another. Your accusations were never so outragious; nor was the innocency of your Adversaries ever more manifest: never was efficacious grace assaulted with more artifice, and never have we seen it better defended. You do all that lies in your power to make the world believe that your differences concern matters *of faith*, and it was never better known that all your dispute is only about matter *of fact*. To be short, you leave not a stone unmov'd to make men believe that this matter of fact is true; and people were never in so good an humour to question it. And the reason of it is clear. 'Tis, Father, because you go not the ordinarie way to make a matter of fact credible; which is to satisfie the sense, and to shew, in a book, the words alledged to be therein. But you take courses that are at such a distance from this simplicitie, that even the duller sort of people are sensible of it. Why did you not go the same way I did in my LETTERS; where I discover so many corrupt Maximes of your Authors; which is, faithfully to cite the places whence they are taken. The same course was taken by the Pastors of *Paris*; and it never fails winning the people into belief. For what would you have said, and the world thought, when they reproched you, for instance, with this proposition of your Father *Amicus*, *That a Religious man may kill him that threatens to traduce him or his Community, when he cannot otherwise prevent it*; if they had not cited the place where it is in expres terms; if, how much soever you might pres them to it, they should still refuse to cite it, and, instead of that, had been at *Rome* to procure a Bull, commanding all to acknowledge it? Would it not be thought, that, without all question

they had surprised the Pope, and that they had not taken that extraordinarie course, but for want of those natural waies, which truths, depending on matters of fact, do ever furnish those with that maintain them? So that having onely alledged that Father *Amicus* teaches this doctrine in *to.* 5. *disp.* 36. *num.* 118. *pag.* 544. of the *Dovay* Edition, all those who were desirous to see whether it were so, have found it, and all are satisfied. This now is an easie and ready way to resolve questions *of fact.*

Whence comes it then, Father, that you do not make use of it? you said in your *Cavilli*, *That the five Propositions are in* Jansenius, *word for word, all in expres termes, totidem verbis.* You were told they were not. What then was to be done, but either to cite the page, if you had really found them there, or to confess you were mistaken? But you do neither, and waving that, and finding that all the passages of *Jansenius* alledged by you sometimes, onely to dazle the world, are not the *individual, and singular condemned Propositions*, which you were engaged to shew in his book, you present us with *Constitutions*, which declare that they are taken out of them, without citing the place.

I am not ignorant, Father, of the respect that Christians owe the holy See; and your Adversaries have given sufficient testimony that they are resolved ever to own it: but do not you imagine it shall argue the least defect thereof, to represent to the Pope, with all submission, as Children ought to their Father, and Members to their head, that it is not impossible he might be surprised, in that matter of fact; That he hath not caused it to be examined since his coming to the Chaire; & that his Predecessor *Innocent* X. had only caus'd it to be examin'd whether the propositions were heretical, not whether they were *Jensenius's*: (which gave the Commissarie of the H. Office, one of the chiefest Examiners, occasion to say, *That they could not be censured in the sense of any Author*: Non sunt qualificabiles in sensu pro-

proferentis; *becauſe they had been preſented to them, to be examined in themſelves; and without any conſideration who the Author thereof might be: in abſtracto & ut præſcindunt ab omni proferente;* (as it may be ſeen in their ſuffrages newly printed.) That above ſixty Doctors, and a great number of other able and godly perſons have read over the book very exactly, yet found them not there, but met with ſome that were contrary thereto: That thoſe who had made thoſe falſe repreſentations to the Pope, might very well be thought to abuſe the truſt he repoſed in them, it being their main concernment, as intereſſed perſons, to diſcredit that Author, who had diſcovered in *Molina* above 50 errours: That what makes all this the more credible, is, that they hold this Maxime one of the moſt authentick of all their Theology, viz. *that they may, without crime, calumniate thoſe, by whom they think they are unjuſtly moleſted*; and conſequently, their teſtimony being ſuſpicious, and that of the others ſo conſiderable, there is ſome ground to intreat his Holineſſe, with all poſſible humility, to order this matter *of fact*, to be examined in the preſence of Doctors of both ſides; ſo to determine it, by a ſolemn and regular deciſion. *Let able and competent judges be aſſembled*, ſaith Saint *Baſil*, upon ſuch an other occaſion, *Ep.* 75. *before whom let every one be free; Let my writings be examined: Let them ſee whether there be any errours contrary to faith, Let both the Objections and the Anſwers be read, that the judgement may be formall and according to the merits of the cauſe, and not a defamation without any examen.*

Think not, Father; to make thoſe be accounted refractory toward the holy See that ſhall take this courſe. The Popes are far from treating Chriſtians with that Tyranny which ſome would exerciſe under their names. *The Church*, ſaith Saint *Gregory* the Pope, upon *Job lib.* 8. *cap.* 1. *which hath been brought up in the School of Humility, does not command with authority, but perſwades by reaſon, what we would teach her*

children whom ſhe thinks enſnared into ſome errour: Recta quæ errantibus dicit, non quaſi ex authoritate præcipit, ſed ex ratione perſuadet. And they are ſo far from thinking it any way diſhonourable to retract a judgement wherein they had been ſurpriſed, that they as it were triumph in the contrary, as S. *Bernard* witneſſeth, *Ep.* 180. *The Apoſtolick See,* ſaith he, *hath this for which it is much to be celebrated, that it ſtands not upon punctilio's of honour, but is eaſily prevailed with to revoke what had been procured from it by ſurpriſe; it is indeed but juſt that no body ſhould thrive by injuſtice, and that eſpecially before the holy See.* See here, Father, the true ſentiments ought to be ſuggeſted to Popes; ſince that all Divines do unanimouſly hold they may be ſurpriſed; the tranſcendent quality they are of being as to that, ſo far from ſecuring them, that, on the contrary, it many times makes them the more ſubject thereto; by reaſon of the infinite buſineſs whereby they are diſtracted. And this is acknowledged by the ſame *S. Gregory*, to ſome perſons who wondered at another Pope that was over-reached. *Why do you wonder,* ſayes he, *l.* 1. *Dial. That we are deceived being but men? Have you not obſerved that* David, *that King who had the ſpirit of propheſy,* having credited the falſe ſuggeſtions of *Ziba, gave an unjuſt judgement againſt the ſonne of* Jonathan? *who therefore will think it ſtrange, that impoſtors ſhould ſurpriſe us ſometimes; us, I ſay, who are not prophets? We are orewhelmed with affaires; and our ſpirits, being diverted by ſo many things, are the leſſe attentive to any thing in particular; and ſo may be the more eaſily miſtaken in ſome one thing.* I am perſwaded, Father, that the Popes know better then you, whether they may be ſurpriſed or no. They acknowledge themſelves that Popes and the greateſt Kings are more ſubject to be over-reached, then perſons whoſe affairs are of leſſe conſequence. We muſt take their words. And it is no hard matter to imagine by what means it comes to paſſe that they are ſo ſurpriſed:

prised: Saint *Bernard* makes a description of it, in a Letter he writ to *Innocent* II. in this manner. *It is not a thing strange and to be wondred at, that the spirit of man may deceive and be deceived. There are some Religious men come to you, with a spirit of lying and illusion. They have spoken to you against a Bishop whom they hate, though he be a man of an exemplary life. These persons bite like dogs, and would turn good into evil. In the mean time, holy Father, you are exasperated against your Son. Why have you given his adversaries occasion to rejoyce? Believe not every spirit, but try the spirits whether they be of God. I hope, that, when you have understood the truth, whatever hath been built upon a false report will vanish into aire. I earnestly beseech the spirit of truth to give you grace to separate light from darkness, and to reprove the evil, that you may encourage the good.* You see then, Father, that the eminent degree wherein Popes are, exempts them not from surprise, and that he endeavours to make their surprises seem the more dangerous and of greater consequence. That is represented by *S. Bernard* to Pope *Eugenius, de consid. lib. 2. c. ult. There is yet another generall default, which I have not met with any of the great ones of the world that doth avoid. That is, holy Father over easiness of belief, the source of so many disorders. For, thence do violent persecutions proceed against the innocent, the prejudised are unjust against the absent, and those that are inclined to cheer, grow terrible for things of no consideration, pro nihilo. This, holy Father, is an universall evil, from which if you are free, I shall affirme that you onely have that advantage over your brethren.*

This methinks, Father, must needs in some measure convince you, that Popes are subject to be surprised. But that you may take a full and perfect view of it, I shall onely put you in mind of the examples, which you alledge in your book, of Popes and Emperours that have really been surprised by Hereticks. For you say, that *Apollinaris* surprised Pope

Damaſus, as *Celeſtius* had done *Zozimus*. You ſay further that one named *Athanaſius* circumvented the Emperour *Heraclius* and drew him in to perſecute the Catholicks. And laſtly, that *Sergius* obtained from *Honorius* that Decree, which was afterwards burnt in the ſixth Council, *by his colloguing and inſinuations with that Pope*, as you ſay.

It is therefore evident from your ſelf, Father, that thoſe who make ſuch advantage of their intereſt with Kings and Popes, do ſometimes craftily engage them, to perſecute thoſe who defend the true faith, while they think they perſecute hereſies. And thence it comes, that the Popes, who have nothing in ſo much horrour as theſe ſurpriſes, have, of a *Letter* of *Alexander* III. made an eccleſiaſticall *Law*; inſerted into the Canonicall; to permit the ſuſpenſion of the execution of their Bulls and Decrees, when it is thought they have been miſ-informed. *If it happen ſometimes*, ſayes the Pope to the Archbiſhop of Ravenna, *that we ſend to your Fraternity ſuch Decrees, as you are not ſatisfied with, trouble not your ſelf at it. For you may either with reverence put them in execution, or give us an account why you think they ought not; and we ſhall take it well at your hands, that you execute not any decree which might have been procured from us, either by ſurpriſe, or artifice.* Thus do thoſe Popes proceed, who endeavour nothing ſo much, as to cleare up the differences among Chriſtians; and not to comply with their paſſions who endeavour their diſtraction. They uſe no domination, as S. *Peter* and Saint *Paul* ſay after *Jeſus Chriſt*, but the ſpirit which guids all their proceedings is that of peace and truth. Whence it comes that ordinarily they put into their Letters this clauſe, which indeed is underſtood in all; *Si Ita eſt: ſi preces veritate nitantur: if the thing be as we have been informed; if the matter of fact be true.* Whence it is evident, that ſince the Popes give not force to their Bulls but ſo far as they are grounded upon truth in matter of

fact,

fact, the Bulls alone do not prove the matter of fact to be true; but on the contrary, even according to the Canonists themselves, tis the truth in matter of fact that authenticates the Bulls. Whence then are we to learn the truth in matter of fact? From the eyes, Father, the legall judges thereof, as reason is of things naturall and intelligible, and faith of things supernaturall and revealed. For since you oblige me to this discourse, Father, I must tell you, that according to the opinions of two of the greatest Doctours of the Church, S. *Augustine* and S. *Thomas*, these three principles of our knowledge, have every one their severall objects; and within that extent their certainty. And whereas God thought fit to use the mediation of the senses to give Faith entrance; *Faith cometh by hearing:* yet so far is faith from derogating from the certainty of the senses, that, on the contrary, 'twere to destroy Faith, to bring the faithfull report of the senses into question. For which reason *S. Thomas* expressly observes, that God would needs have the sensible accidents to subsist in the Eucharist, to the end the senses, which judge onely of accidents, should not be deceived: *Ut sensus à deceptione reddantur immunes.*

Conclude we hence then; that what proposition soever be presented to our examination, we must in the first place discover the nature of it; to see which of the three principles it is referrible to. If it relates to something supernaturall, we are not to judge of it either by sense or reason, but by the Scripture and the decisions of the Church. If it concern a proposition not revealed, and proportionable to naturall reason, she shall be the proper judge thereof. And lastly, if the dispute be about matter of fact, we must submit to our senses, to whom it naturally belongs to take cognizance thereof.

This rule is so generall, that according to S. *Augustine* and Saint *Thomas*, when the Scripture it self presents us with some passage whereof the litterall sense

is

is contrary to what the ſenſes and Reaſon judge of it with certainty, we muſt not endeavour to weaken the teſtimony of theſe, to ſubmit them to that apparent ſenſe of the Scripture; but we muſt interpret the Scripture, and find out ſome other ſenſe thereof, reconcileable even with that ſenſible truth: becauſe the word of God being infallible even in matters of fact, and the report of the ſenſes and of reaſon acting within their limits, being alſo certain, theſe two truths muſt of neceſſity be reconciled; and as the Scripture may be interpreted ſeverall wayes, and the report of the ſenſes can be but one, ſo muſt we in ſuch caſes take that for the true interpretation of Scripture which is moſt conſonant to the faithfull report of the ſenſes. *We are*, ſaith Saint *Thomas* 1. *p q.* 68. *a.* 1. *to obſerve two things according to Saint* Auguſtine; *one that the Scripture hath ever ſome true ſenſe; the other, that whereas it may admit of diverſe ſenſes, when a man meets with one that reaſon finds guilty of falſhood, he muſt not be ſo obſtinate as to affirm that to be the naturall ſenſe thereof, but find out another not diſconſonant to reaſon.*

This he explains by a paſſage out of *Geneſis*, where it is written *that God created two great Lights; the Sun and the Moon, and the Stars alſo*; So that the Scripture ſeems to ſay, that the Moon is greater then all the Stars. But in regard that it is evident by unqueſtionable demonſtration, that this is falſe, we ought not ſayes this Saint, obſtinately to maintain the literall ſenſe, but find out another conformable to that truth in matter of fact; as to ſay, *that the word* Great light *ſignifies onely the greatneſſe of the Moon's light, in reſpect of us, and not the greatneſſe of her body conſidered in it ſelf.*

Should we do otherwiſe, we ſhould derogate from the veneration due to the Scripture; nay, on the contrary, it were to expoſe it to the contempt of Infidels; *becauſe*, as the ſame Saint *Auguſtine* ſaith, *when they ſhould diſcover that we believe, out of the Scripture, ſuch*

ſuch things as they know to be perfectly falſe, they would laugh at our credulity in other things, that are more myſterious; as the reſurrection of the dead, and eternall life. And conſequently, ſaith Saint *Thomas*, *we ſhould render our Religion contemptible to them, and divert them from embracing it.*

And certainly, Father, 'tis alſo a way to hinder *Hereticks* from embracing it, and to make the Popes Authority contemptible, to refuſe to account thoſe Catholicks who would not believe that ſuch words are in a book, where they are not to be found, becauſe a Pope had declar'd it by ſurprize. For it is onely the examination of a book that can diſcover that ſuch words are in it. Matters of fact are onely prov'd by the ſenſes. If what you maintain be true, ſhew it: if not, perſwade none to believe it; it were to no purpoſe. All the powers in the world cannot, by authority, perſwade men that a matter of fact is ſo, no more then they can change it; for there is nothing can make that, which is, not to be.

'Twas to no purpoſe, for inſtance, that the Religious men of *Ratisbonne* obtain'd of Pope *Saint Leo* the IX. a ſolemn Decree whereby he declar'd, that the body of Saint *Denys* the firſt Biſhop of *Paris*, who according to the common opinion was the *Areopagite*, had been tranſlated out of *France* and brought into the Church of their Monaſtery. This hinders not but that the body of this Saint ever was and ſtill is in the famous Abbey that bears his name; where you would have found it a hard matter to get this Bull received; though it pretends that he had examin'd the buſineſſe *with all poſſible diligence, diligentiſſimè; and that with the advice of divers Biſhops and Prelates; ſo that he ſtrictly charges all the French, diſtrictè præcipientes, to confeſſe and acknowledge, that they have not thoſe holy Reliques any longer.* And yet the French, who by their own eyes knew the matter of fact to be falſe, and who, having opened the ſhrine,

found

found all those reliques entire, as the Historians of that time testifie, believed then, as it hath ever been believed since, the contrary to what that Pope had enjoyned them to believe; as knowing that even *Saints* and *Prophets* are subject to be surprized.

Nor was it to any more purpose that you obtained againſt *Galilæo* that decree of *Rome*, that condemned his opinion concerning the motion of the Earth. There muſt be ſomethiug elſe to prove that it ſtands ſtill; and were it once evident by conſtant obſervations, that it is the earth that moves, all men put together would not hinder it from moving; nay, would be forced to move with it. In like manner, you are not to imagine, that the Letters of Pope *Zachary*, for the excommunication of Saint *Virgilius*, for affirming that there were *Antipodes*, have diſſolved that new world; nay, though the Pope had declared that opinion to be a very dangerous errour, yet the King of *Spain* gave more credit to *Chriſtopher Columbus*, who came thence, then to the judgement of the Pope, who never had been there; and conſequently you are to acknowledge that the Church reaped no ſmall benefit thereby; ſince it proved a means to communicate the Goſpel to ſo many people, who otherwiſe had periſhed in their infidelity.

You ſee then, Father, of what nature matters *of fact* are; and by what principles they are to be judged of; whence it is eaſie to conclude, as to the buſineſs we have in hand, that, if the five propoſitions are not in *Janſenius*, it is impoſſible they ſhould have been extracted thence; and that the only way to judge aright of them, and to perſwade the world of the truth thereof, is, to examine that book in a regulated conference; a thing you have been a long time preſſed to. Till then, there is no ground in the world you ſhould charge your adverſaries with Obſtinacy; for they ſhall be as free from blame, as to what concerns the matter of fact; and innocent as to both.

Who

Who then, Father, can avoid aſtoniſhment, to ſee on the one ſide, ſo clear a vindication, and on the other, ſuch violent accuſations? Who would think that all the difference between you were about a matter of fact of no conſequence, which yet you would have believed without the leaſt demonſtration? And who durſt imagine you ſhould raiſe ſuch a diſturbance in the Church for nothing, *pro nihilo*, Father, as Saint *Bernard* ſayes? But it is a main piece of your policy, to make men believe that all lies at ſtake in a buſineſs that amounts to nothing, and to perſwade thoſe who are in power that give you any credit, that the matter in diſpute is about the moſt pernicious errours of *Calvin*, and relating to principles wherein faith is moſt concerned; ſo to engage them by that perſwaſion to employ their utmoſt zeal and authority againſt thoſe you think your adverſaries, as if the welfare of Chriſtian Religion depended thereon; whereas if they were but once convinced, that all the difference is about that inconſiderable matter of fact, it would never trouble their thoughts; nay, on the contrary, it would be no ſmall regret to them, that they had been ſo far over forward to comply with your particular paſſions, in a buſineſs wherein the Church hath not the leaſt concernment.

For in fine, to take things at the worſt; were it true, that *Janſenius* had maintained thoſe Propoſitions, what inconvenience would enſue, that ſome perſons were not ſatisfied he did; it being granted that they deteſt them; as they publickly do; Is it not ſufficient that they are condemned by all the world, without any exception, even in that ſenſe wherein you have declared that you would have them condemned? Could they be more cenſured, though it ſhould be affirmed that *Janſenius* had held them? To what end then is this acknowledgement ſo much preſſed, unleſs it be to diſcredit a Doctor and Biſhop, who died in the Communion of the Church? I cannot conceive this ſo great

great an advantage, as that it ſhould be purchaſed with ſo much diſturbance. What concernment hath the State, the Pope, the Biſhops, the Doctors, and the whole Church in this buſineſs? It hath not the leaſt reflection on them, Father, and indeed there is none but your Society that would derive ſome ſatisfaction from the infamy of an Author that had a little offended you: And yet all is in tumult, becauſe you would have it believed that all is in danger. This is the ſecret engine that occaſions all thoſe great motions, which would ſoon ceaſe, were your differences but once rightly ſtated. And therefore, ſince it would contribute very much to the quiet of the Church, that things were once well cleared up, it was a matter of great conſequence to inſiſt upon it, to the end that your ſycophancy being diſcovered, all the world may be convinced, that your accuſations are without any ground, your adverſaries without errour, and the Church without Hereſie.

And this, Father, is the end I aimed at, which I thought ſo conſiderable in regard of Religion, that I cannot eaſily apprehend, how thoſe whom you have given ſo much occaſion to ſpeak, can ſtill be ſilent. Though they were not moved at the injuries you do them in particular, yet thoſe the Church endures ſhould methinks engage them to ſome reſentment thereof; beſides the queſtion I make, whether Eccleſiaſticks may repoſe their reputation to calumny, eſpecially in matters of faith? And yet they give you leave to ſay what you pleaſe; inſomuch that, were it not for the occaſion you have accidentally given me to ſay ſomething, it may be there had been no oppoſition made to thoſe ſcandalous ſuggeſtions, you ſo liberally ſcatter up and down. So that I am aſtoniſhed at their patience; and that ſo much the more, by reaſon I am confident it cannot proceed either from weakneſs, or want of courage; as knowing they cannot be unfurniſhed either with reaſons for their own vindi-

vindication, or zeal for the truth. And yet I finde them ſo religiouſly ſilent, that I fear me they are guilty of ſome exceſs as to that point. For my part, Father, I thought it matter of duty, to do what I have. Diſturb not the peace of the Church; and I ſhall be tender of yours. But while you make it your buſineſs, to put all things into tumult and diſtraction, the children of peace muſt needs be obliged to do all that lies in their power, to have the peace kept therein.

March 24.
1657.

Certain

Certain
TESTIMONIES
Of the
Antiquity and firſt foundation
Of the
Society of JESUS, &c.

THe foundation of the ſociety of *Jeſus* bears date with the critical minute of the miraculous conception of *Jeſus Chriſt*, when there became a perſonal union between our Humanity and his eternal Divinity. This was the firſt *ſociety* that ever God inſtituted among men, and whereof the firſt *COLLEDGE* was the womb of the Bleſſed Virgin. *Valderama*, in the Canonization of *Ignatius*, *pag.* 10.

The Apoſtle St. *Paul* (1 *Cor.* 1. 9.) makes mention of the *SOCIETY* of *JESUS*. *God is faithful*, ſaith he, *by whom ye are called unto the fellowſhip*, or Society, *of his Son Jeſus Chriſt*. And St. *John* 1. 1. verſ. 3. *That our fellowſhip* or ſociety *may be with the Father and with his Son* Jeſus Chriſt: from which words, ſaith Father *Arturus lib.* 5. *de Eccleſ.* it may be inferred, that there was ſuch a thing as the *ſociety* of *Jeſus* extant even in the Apoſtles times, and therefore the erection of it is not of late, as *Sadeel* ſatyrically inſinuates.

Of

Of St. Ignatius Loyola, and his Sanctity.

BY way of account of his youth, this only is evident, that his education was none of the ſtricteſt, nay, much inclining to diſſolution, guilty of thoſe profane principles which are commonly inſtill'd into ſuch that are brought upin wealthy houſes. Then having very little acquaintance with learning, but being of a ſtrong conſtitution of body and mind, he was ſent by his Father to the Court of *Ferdinand*. Converſing there with ſuch perſons of quality as are commonly attendants on Princes, he came to underſtand the cabal of the Court, &c. and ſo laid the foundations of thoſe military employments which he came to afterwards. And what uſually happens to thoſe who have not taſted of heavenly things, was alſo the lot of *Ignatius*, viz. that violently ſwayed by cuſtome, ambitions of vulgar eſteem, over-ſtudious of gallantry in point of ornament, and being excellently well skilled in Horſe and Arms, he wretchedly, as moſt men do, ſquandered away, partly, in hazardous quarrels and factions, partly in the entraugances of love, and other vain ways, that time which he ſhould have husbanded for the attainment of his eternal ſalvation. *Maphæus in vita Loyolæ, lib.* 1. *cap.* 2.

2. God hath been pleaſed in theſe laſt times to ſpeak unto us by his ſon *IGNATIUS*, whom he hath made heir of all things, to make whoſe praiſes conſummate, there needs only the addition of this word, *By whom he made the world*. *Deza, de Canoniz. Loyola. pag.* 12.

3. When

3. When it firſt came into the thoughts of *Ignatius* to quit his military life, the houſe, wherein he then was, ſhook, the walls thereof were ſhattered and all the beams and rafters cracked, inſomuch that all thoſe who were within left it. And as it happens, when in ſome ſulphurous mountain, a fiery fountain burſting forth there is an immediate eruption of flames: ſo when that internal fire, which, pent up in a young ſouldier, was cold and as it were froſen in reſpect of divine things, grew more powerful, it ſo broke out into flames, that thouſands of terrours, thouſands of aſtoniſhments, thouſands of combuſtions, &c. were the conſequences thereof Never was there any *Ætna*, never any fiery mountain that did the like. *Valderama*, *ibid. p.* 10.

4. When the Pope had looked very earneſtly on the hands of *Ignatius*, he would finde no other inſcription or impreſſion therein, then that of the name of *JESUS*; whereupon he ſaid, *The finger of God is here, I finde nothing in theſe hands but the fingers of God.* Valder. p. 48.

5. It is not much to be wondred that *Moſes* did very great miracles, for he wrought them by the unſpeakable power of the name of God engraven in his ſtaffe. Nor is it any more, that the Apoſtles did ſo many wonders, when all was done in the name of God. But that *Ignatius* ſhould, *with his own name written in a piece of paper*, do more miracles then *Moſes* and all the *Apoſtles* put together, &c. that, that indeed ſhould raiſe in us an exceſs of admiration for him. *Valder. p.* 51.

6. Father *Ignatius* hath a great tenderneſs and aſſiſtance for women in labour, as *Valderama* pag. 51. aſſures us: giving this reaſon of it, that a careful and vigilant ſhepheard will not be far from the Ewes that bring forth, according to that of *Iſaiah*. *He ſhall carry the young ones*, that is to ſay, have a care of thoſe that bring forth, *that he might receive the wool and make his advantage of the Lambs.*

7. And

7. And to effect this, there needs no more then the putting of *Ignatius's* name written upon the woman in danger. For at the very ſight of that name the blind recover their ſight, the handleſs their hands, the lame their feet; nay, it diſſolves the ſtone in the reins, and makes women have an eaſie delivery. *Valderama ibidem.*

8. It happened one night that *Ignatius* was almoſt murthered by the Devil, for he had beaten him moſt cruelly two or three ſeveral times *Valder.* p. 55. The ſame thing is alſo affirmed by *Ribadeneira lib.* 5. *cap* 9. The Devil taking *Ignatius* aſleep would have ſmothered him, in the year 1541. at *Rome.* For, having as it were thruſt his hand into his throat, he endeavoured to choak him, &c. B. *John*, who lay in the next room to *Ignatius*, thought he had heard the noiſe of the ſtripes falling upon *Ignatius*, as if they had fallen from the hands of very ſtrong men, and withal the groanes of *Ignatius.* And not long after, he heard *Ignatius* bang'd and beaten again.

9. *Ignatius* is by God ſo placed in the Church as if he were the corner-ſtone of that ſumptuous Edifice; whence we might juſtly ſay, that there is no ſtone, that is to ſay, no perſon, which, in reſpect of value and greatneſs of merit, is any way comparable with our *Ignatius. P. Rebulloſa.* p. 199.

10. Whereas it is common to dip a piece of bread into ſome ſawce, or in a glaſs of good wine, to be given to thoſe who are troubled with a queaſineſs of ſtomack and an averſion from meat: So when the world was cloſed with all good things, our *Ignatius* made it his buſineſs to diſtribute the bread of Gods word, ſo prepared and ſteeped in the unction which the h. ſpirit had communicated to him, as ſhould receive the drooping world into deſires of doing well.

11. *Ribadeneira, lib.* 5. *c.* 5. makes uſe, concerning *Ignatius*, of what the Apoſtle ſaid of *Melchiſedech*, that he had

had lived, *as if he had been without Father without Mother, and without kinred*; insomuch that he would not even a-mong his own relations, have any thing to do with the disposal of a Neece of his in marriage.

12. At his death, what happens ordinarily to great Monarchs, happened to him While Kings are in their palaces and magnificent Houses, those of their guard suffer none to come in to them but their Grandees and favorites, these only excepted whose attendances they stand in need of. But the King being once dead, and brought out into some open place, all have free access to the corps. So while *Ignatius* was among the living none had the *FELICITY* to see him, but *Popes*, such as was St. *Peter*, *Empresses*, such as was the *Mother of God*, some great *Monarch*, such as are the *Father* and the *Son*. But when his eyes were once closed, all the Courtiers of the eternal King immediately flock about to see him; all the celestial multitude approaches, such as are Angels Archangels, Thrones, &c. *Valder. ibid.*

The Oeconomy of the Society.

WHen these good Fathers are employed about their temporal concernments, they think that advice of *Joseph* to *Pharaoh* very pertinent, when he advised him to make extraordinary provisions of corn. It is indeed a certain miracle, that, even in these dayes, notwithstanding the tenacity and covetousness of mankind, these Fathers have light on the wayes and shifts to furnish themselves even to abundance with whatsoever they stand in need of. For there must be something of witchcraft or miracle in it, that how close-fisted and miserable soever men may be, yet can they not be perswaded to deny the Fathers any thing, or reject the requests they make to them. And this miracle may be compared with that which God wrought in the *Egyptians*, when he gave his people the Jews so much favour in their sight, that they borrowed of them whatever they desired, though it were the pleasure of God that they should take all along with them. The case

caſe is clearly the ſame with theſe Fathers, whence it may be argued, that God hath an extraordinary care & tenderneſſe for them, when even thoſe who are moſt coveteous do readily and with a certaine cheerfullneſſe ſupply theſe Fathers with all thoſe things that are neceſſary for their well being. *Deza, de Canoniz. Ignatij.*

2. He is to cauſe the Knives to be often whetted The Cook is to be very neat and cleanly in all things; he is to make all things ready in good ſeaſon: He is not to lay his hands on the fleſh, fiſh, or any thing elſe he hath to dreſſe, but to make uſe of a knife or fork. *Reg. Coqui.* We think it no diſparagement to be outvy'd by other Orders in *faſtings, vigilance*, & other *auſterities* of food and cloathing. *De virtute Obedientiæ, Sect.* 3.

3. As the Angell that wraſtled with *Jacob* ſaid to him, Let me go, for the day appeares, as if he would put him in mind of the ſeverall flocks of cattell which he had to look after, together with his wives and children; that he was to make proviſion of paſture and water for them, and conſequently that it was ſufficient if a perſon, on whom ſo great a burthen of affaires lay, ſpent the night only in contemplation. So it cannot rationally be expected that we ſhould ſpend the day in the Quire whoſe buſineſſe it is, to make proviſion of paſtures and wholſome ſprings for our Flocks. *Valder. pag.* 30. 31.

A Taſt of Ignatiu's *obedience.*

That upon a *Good friday*, he fed heartily on a tender pullet, being thereto adviſed by a Phyſician named *Alexander*, ſaying, *it is but fit I ſhould obey*; is affirmed by *Maphæus.*

De comparatione JESU *et* JESUITARUM, EPIGRAMMA.

PResbyteria ſocio geritis qui nomen JESU,
Diſpeream ſi vos JESUS *amare poteſt.*
Humano generi fons et dator ille Salutis;
Vos contra innocuis omnibus exitio.
Cauponantum agmen flagris Templo expulit ille,
Et dixit, precibus ſit ſacer iſte locus:
Templa dicata Deo per vos ſpelunca Latronum, Per

Per vos facta Dei magna taberna domus.
Fraternum passim lex Christi inculcat amorem,
Exulat à vestris quàm procul ille choris!
Non ustor Christus, non sector; vos dare flammis
Corpora, vos Christi membra secare juvat.
Plebem jussa Patrum, natos servare parentum,
Exemplis Christi nos monet ordo suis.
Contra, in honore Magistratus, vel habere parentes,
Ignaîi Patris vos documenta vetant.
Ignaîi, in cujus juratos verba Magistri
Spernere vos homines hinc jurat, inde Deum.
Ignaîi, cui dote viros fraudare, parentes
Prole suâ, voti summa caputque fuit.
Quisquis obit, vobis cedant legata necesse est:
Nec refert orbus an pater ille cluat:
Exhæredantur nati quoque, quàm procul a'sunt
A JESU *hæc? Hæres nullius ille fuit.*
Vos censu patrio dites spoliatis alumnos,
Restituî dominis res jubet ille suis.
Discipulos sine re paucos sibi junxit JESUS
Cœtibus in vestris pauper ubiq; jacet.
Nil habuit Christus, vos omnia; nulla supellex,
Nulla domus Christo, cui'tra nulla fuit:
Vos urbem vestris domibus completis et orbem,
Suffulti plumâ versi colore caput.
Vos uncti capitis tensura coronat, JESU
Nulla nisi è spinis plexa corona fuit.
Persona fuci; expers agitavit JESUS,
Ore nihil vestro pictius esse potest.
Vobis larga cavi spirant mendacia folles:
At Christus doctus non nisi vera loqui.
Plurima sunt Christi miracula, qualia narrant,
Nulla domi à vobis edita, multa foris.
Orbe procul nostro: credat Maranus Apella,
Non ego; et autores sit penes ista fides.
Fabula cum Christo nil convenit, omnia pugnant;
Quid confine polo scilicet orcus habet?
Aut vobis JESUS? *Quos usu instructa magistro,*
Natura haud agnos, sed probat esse Lupos.

The End.

ADDITIONALS TO THE MYSTERY OF JESVITISME.

ENGLISHED
By the ſame Hand.

LONDON,
Printed for *Richard Royſton*,
1658.

THE REPRESENTATION *Of the Reverend,* THE CVREZ OF PARIS,

To the Reverend The CURE Z of the other Dioceſes of FRANCE,

Upon occaſion of certain corrupt Maximes of ſome late CASUISTS.

REVERENDS SIRS,

IF all true Chriſtians, making truly but one Body, are to be guided by the conduct of the ſame ſpirit and ſame heart, and are, out of conſiderations of charity towards God, oblig'd to be tender of the ſpirituall concernments one of another, in thoſe emergencies which Heaven is pleas'd to preſent them with; it muſt needs be, that all the Paſtors of the Catholick Church ſtand in a far greater obligation to that duty. For it being expected that their charity ſhould be much more ſhining then that of private men, as being the pattern and modell thereof, it is accordingly but juſt it ſhould more cloſely cement them together, and engage them beyond others, to mutuall helps and aſſiſtances, for the better improvement & edification and thoſe ſouls which God hath committed to their charge.

Out of this conſideration was it that we were induc'd to entertain with a favourable reception, what hath been repreſented to us by our Reverend Brethren the Curez of *Rouen* in our late Aſſemblies. Which was this, That, the Reverend Curè of *S. Maclou*, one of

the moſt conſiderable among them, having thought himſelf obliged to ſay ſomething (in a Synodal Sermon, preach'd before his Grace the Arch-Biſhop of *Rouen*, above eight hundred *Curez*, and abundance of other perſons of quality) againſt the pernicious Maximes of certain Caſuiſts, as ſuch as diſturb the order of the Hierarchy, and corrupt Chriſtian Morality; And that, having ſince declar'd in a Sermon preach'd in his own pariſh, though he preach'd againſt thoſe corrupt Maximes, yet he did not attribute them to any Order, or to any Community or Body of men, but oppoſed them conſidered onely in themſelves, The Jeſuits of the City of *Rouen* have nevertheleſſe thought themſelves ſo much diſobliged and injured by the publick diſparagement done the doctrine contained therein, that they preſented to his Grace the Arch-Biſhop of *Rouen*, in the name of Brother *John Briſacier* Rector of their Colledge in the ſaid City, a Petition filled with injuries and calumnies againſt the Perſon of the ſaid Curé of Saint *Maclou*; to the end, that, having blaſted his credit and reputation, all others might be deterred from engaging in an attempt ſo hazardous as that of the publick diſcrediting of what thoſe ſcandalous Authors dare publickly write and openly maintain: That this unworthy treatment of their Brother had obliged them to aſſemble together to examine thoſe points in Morality which had given the firſt occaſions of the difference: That to effect that, they had peruſed the Books out of which they had been taken, and that having made faithfull Extracts thereof, they had found therein ſome propoſitions ſo extravagant, and ſo likely to pervert ſoules, that it further ingaged them to ſide with their Brother, to demand all together the condemnation thereof: That, to that purpoſe, they had preſented a Petition to his Grace the Arch-Biſhop of *Rouen*, who, having return'd them anſwer, that that Affair was of generall concernment, and reflected on the whole Church, expreſſed

expreſſed to them his inclinations to have the buſi-neſſe returned up to the right Reverend Lords of the Generall Aſſembly of the Clergy of *France*, then ſitting at *Paris*. And this was it that gave them occaſion to addreſſe themſelves alſo to Us, to the end that by mutuall and joynt aſſiſtances, our endeavours might prove the more effectuall to obtain a Cenſure of theſe Maximes, as ſuch as are abſolutely oppoſite to the rules and ſpirit of the Goſpel, whereof they have ſent us extracts, and to check the violence of thoſe, who, by their power, would muzzle the Paſtors of the Church, who being appointed by God to be watchmen and Sentinels to the Houſe of *Iſrael*, according to the words of the Scripture, are obliged to cry out and give notice of whatever may prejudice thoſe ſouls, whereof God will one day demand ſo ſevere an account at their hands.

This advice of theirs, full of prudence and zeal, having had a great influence upon us, hath put us upon a reſolution in our late aſſemblies, not onely to joyn our endeavours with thoſe of the reverend Curez of *Rouen*, but alſo to imitate them, by communicating to you this Affair which indeed is common to all, ſince it equally concerns us all that the Church, the chaſte and undefiled Spouſe of IESUS CHRIST, whereof we are entruſted with the conduct, under the authority of our Lords the Biſhops, ſhould not receive any ſpot or pollution in her Morality, by Maximes that are corrupt, and abſolutely contrary to her holy adminiſtrations; and that ſhe ſhould not any longer ſy ſubject to the ſcandalous reproaches which her profeſſed Enemies, the Hereticks, burthen her with upon this occaſion, in that they would have her to be accountable for thoſe pernicious opinions of certain private Caſuiſts, though ſhe hath ever oppoſed and condemned them by her Canons and Decrees.

Tis with this deſign, and purely out of a conſideration of doing the Church ſome ſervice, and to the

end you might be fully acquainted with all that paſſed upon this emergency, we ſend you a copy of the Petition, which the reverend the Curez of *Rouen* preſented to their Arch-Biſhop, with a faithfull extract of ſome of the Propoſitions, taken out of a far greater number of others ſuitable thereto, which contain ſuch a doctrine, as no man that hath ever ſo little tenderneſſe of his own Salvation but muſt conceive a horrour at; and among which we have onely put in thoſe that concern *Morality*, and not thoſe that concern the *Hierarchy*. Whereof we hope this effect, that being bound up in the ſame ſpirit of peace, concord and charity, and embarqued in the ſame deſires of cultivating thoſe ſouls which are committed to us all, you might joyn with us, as diverſe of the reverend the Curez of other Dioceſes have already offered to do, and accordingly ſend your Letters of procuration or Atturney to the Syndics of our Company, authenticated by the teſtimonies of two publick Notaries, and ſet at the bottome of the Extract which we ſend you of the propoſitions to be condemned; and to demand and proſecute joyntly with us, as well before the Lords of the Generall Aſſembly of the Clergie of *France*, as elſewhere, as it ſhall be thought requiſite, the Cenſure and condemnation of theſe pernicious maximes, which corrupt and Poiſon Chriſtian *Mo*rality, and diſturb civill Society, ſuch as are thoſe whereof we ſend you the extracts, and others of the ſame thread.

That ſo, the people, whom God hath committed to our charge, under our Lords the Prelates, may henceforth be preſerved from that mortall venome which inclines them to licentiouſneſſe and Libertiniſme: and that we may have occaſion all together to praiſe and bleſſe the Father of *Mercies*, for that he hath given us the power and confidence to do that which our duties obliged us to, without being deterred by any feare or humane conſiderations;

as

as alſo for that he ſhall have done us the favour to make our endeavours upon this account inſtrumentall and contributary to the ſalvation of thoſe many Soules which have been redeemed by the precious blood of our Lord and Saviour I E S U S C H R I S T.

Concluded, and ſigned by order of the Aſſembly of the reverend, the Curez of Paris.

R O U S S E, Curé of *S.* Roch; *Syndic.*
D U P U I S, Curé of the Saints In-Innocents, *Syndic.*

Paris, Sept. 13. 1656.

A COPY OF THE PETITION Preſented by the Reverend the Curez of *Rouen* to their *Arch-Biſhop.*

To the Right Reverend Father in God, the moſt Illuſtrious and moſt Religious, the Arch-biſhop of Rouen, *Primate of* Normandy.

THe Dean and Curez of *Rouen*, whoſe names are under written humbly ſhew, That for ſome years paſt, many great Prelates, and others of the Clergy, men venerable for their piety and abilities have obſerved, and accordingly complained as well in their writings as their diſcourſes, that divers late Authors who have treated of *Morall Theology* and the *Caſes of Conſcience*, have taught in their writings and the books they have ſet forth upon theſe ſubjects, certain pernicious doctrines, ſuch as corrupt good manners, and are abſolutely oppoſite to the maximes of the Goſpell. That the late Archbiſhop, your Uncle and predeceſſor was one of thoſe, who made the greateſt diſcoveries of the conſequences of this inconvenience, which he bewayles very much in that excellent Treatiſe of his, intituled *De Rebus Eccleſiæ*, where, with a zeale and earneſtneſſe worthy ſo great a Prelate, he be-

bemoans the corruption of *Morality*, and the diſſolution of *Diſcipline* which hath been occaſioned by the deſtructive principles of the *accommodating and complying Theologie* of the late Caſuiſts, whoſe books he compares to thoſe little *penitentiall* Treatiſes which were heretofore uſed as inſtructions to *Confeſſors* in the adminiſtration of the Sacrament of *Penance*, into which there crept ſo many errours and abuſes, that the ſecond Councell of *Chalons* under *Charlemaigne*, and the ſixth Councell of *Paris* under *Lewis* the Debonaire, thought themſelves oblig'd to condemn them.

But beſides theſe matters of grievance for which we have the complaints of divers eminent perſons of theſe times againſt the Caſuiſts, it hath many times been thought neceſſary to prevent the further progreſſe of the corrupt doctrine of ſome by Cenſures and other juridicall wayes, which courſe was taken with a Book writ by *Peter Milhard*, a Benedictine Monk, entituled, *The grand Guid of the Curez*; as alſo with that of *M. Bertin Berthauld*, a Prieſt of the Dioceſſe of *Coutance*, intituled, *The Director of Confeſſors*, both which received their cenſure from the Theologal Faculty of *Paris*. And ſince that time hath the ſame courſe been taken with the Book of the *Summary of Sinnes*, written by Father *Bauny*, a Ieſuit, which hath been cenſur'd at *Rome* by the Congregation appointed for the prohibition and condemnation of Books, and in *France* by the Aſſembly generall of the Clergy, April 12. 1642. as containing ſuch propoſitions as might incline Souls to libertiniſme and the corruption of good manners, and violate naturall right and the Law of Nations, excuſe blaſphemies Uſuries, Simonies and many other the moſt horrid tranſgreſſions.

And your Grace may take it further into conſideration, how that it is expreſſed in the Act of Cenſure, that our Lords the Prelates had reſolved to have a Syſtem of *Morall Divinity* compoſed by ten or twelve Doctors of the moſt eminent of the faculty of *Paris*,

which ſhould be approved by the Prelates of this Kingdome, and received in all their Dioceſſes, ſo in ſome meaſure to prevent the inconveniences occaſioned by the multiplicity of bookes of that nature. And about two years after this cenſure was paſſed, that is to ſay in the yeare 1644. Father *Hereau*, a Jeſuit, Reader of the Caſes of Conſciences in the Colledge of *Clermont* in *Paris*, haveing entertained his Scholars with certaine propoſitions prejudiciall to the Lives of men, the Vniverſity put in an Information againſt him for it, and preſented to the Parlement three Petitions one after another. In the firſt whereof, dated *March* 5. in the ſame yeare, the Vniverſity prayes, That the Jeſuits might not be permitted thence forth to read Divinity in the Colledge of *Clermont* or any where elſe. In the ſecond, the Vniverſity repreſents to the Court, and ſhewes that the Doctrine contained in the writings of Father *Hereau*, is not to be conſidered as the opinion of one particular man, but as the doctrine of ſeverall Authors of that Society. And the drift of the third petition, is, to perſwade the Court to ſuppreſſe that book of Father *Cauſſinus*, which is called, *An Apologie for the Religious men of the Society of Jeſus*, wherein that *Jeſuit* endeavours to vindicate his Society from the charge put in againſt them by the *Vniverſity*, and undertakes, in that Libell, to juſtifie the pernicious doctrines which had occaſioned the preſenting of the two former petitions.

While theſe things were in agitation, the King having (advice had with his Councell) received notice of the pernicious doctrines taught at the Colledge of *Clermont*, ſent for the Provinciall and ſuperiours of the three houſes which the Jeſuits have about *Paris*, and diſcovered to them, in the preſence of the Queene Regent his Mother, how much he was diſſatisfied with the Propoſitions taught by F. *Hereau*; telling them that the Superiours were very much to blame

b'ame for ſuffering ſuch maximes to be brought upon the ſtage, as whereof the very knowledge were very dangerous, as being ſo far from obliging men to a regulation of their paſſions, that they encourage men rather to comply therewith. His Majeſty further expreſſed his deſires to the Superiours of that Order, that they would for the future be more carefull to take notice of the doctrine that ſhould be either publiſhed or taught in their Houſes; that he would not take it for any excuſe, they ſhould alledge their ignorance of the corrupt maximes that might be treated of by their Fathers; and that he would call them to accompt for what ever ſhould be done amiſs for the time to come.

Whereupon, as it may be ſeen in the Order of the Councell publiſhed afrerwards, bearing date the 28th. of *Aprill* 1644. the ſaid Jeſuits were, as they pretended, extreamly troubled, his Majeſty ſhould have any occaſion to take any thing ill as to the carriage of any Father of theirs; they acknowledged, that the ſaid Father *Hereau* had not done well in treating publickly of ſuch Queſtions, as were complained of; that they diſclaimed them, thinking it very dangerous they ſhould be either taught or treated of; and that for the future they would take ſuch a courſe, as that in their Colledges there ſhould not be advanced any thing that might prove prejudiciall to the Publick. The effect of theſe declarations of theirs, was, that the King, with the advice of his Councell ſent out ſevere prohibitions to the Jeſuits and all others, that they ſhould not for the future either in their publick Lectures, or otherwiſe, treat of any ſuch propoſitions, with an injunction to the Superiours to be very watchfull that there ſhould not, in any of their houſes, things of that nature be advanced; and in the meane, that F. *Hereau* ſhould remaine ſecured in their Colledge, till ſome further order ſhould be taken about him by his Majeſty.

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The noiſe and ſtir, which thoſe pernicious propoſitions of Father *Hereau's* did at that time raiſe about *Paris*, and particularly thoſe that concerned the *killing of evil ſpeakers*, revived the curioſity of a many very learned and judicious perſons to look more narrowly into the doctrine of the Caſuiſts. The Authors of the bookes written at that time in defence of the Vniverſity againſt the deſignes and attempts of the Jeſuits, drew up a Catalogue of a many dangerous propoſitions, which may be found principally in two Bookes; whereof one is inſtituted, *Academicall Truths*; and the other, *The Anſwer of the Vniverſity of* Paris, *to the Apologie for the* Jeſuits, *written by Father* Cauſinus. But much about this very time, as alſo ſince, there have been publiſhed ſeverall larger collections, wherein are rallyed together abundance of abhominable propoſitions, which are, in the ſaid Collections attributed to the Caſuiſts, and thoſe the moſt eminent of that quality.

This was it alſo, may it pleaſe your Grace, that gave us occaſion, to examine with the greateſt care we could, whether there were to be found in the bookes of thoſe Authors, Doctrines ſo pernicious, as thoſe that were cited in the Collections.

The charge of Paſtors which we exerciſe in the Church under your Authority, and the obligation that lyes upon us, to prevent the Soules committed to our charge from being infected by this contagion, and the Prieſts who adminiſter the Sacrament of Penance in our ſeverall pariſhes, from taking for a rule theſe dangerous maximes:, and put them in practiſe in our Confeſſion Seats, have engaged us to joine together in this deſigne, and we have with the ſame ſpirit and ſame heart conſulted the bookes we could meet with, wherein we have found a great number of erroneous, dangerous and deteſtable propoſitions, and have drawn up true copies of the ſame, which we preſent

ſent to your Greatneſſe, accordingly to obtaine the cenſure thereof.

And whereas this evill hath ſpread it ſelf ſo far, that it cannot any longer be either concealed or diſſembled, it may be thought high time to hinder its further progreſſe by ſome effectuall remedy. For, things are come to that paſſe, that unleſſe Epiſcopall Authority interpoſe it ſelfe and riſe up, to condemn theſe lewd propoſitions, ſuch of the people as are acquainted therewith might be erroneouſly perſwaded that theſe opinions, being taught by Catholick Doctors, and tolerated in the Church, are not corrupt, and that they may be followed with ſafety of conſcience; which, if ſome ſudden proviſion be not made againſt it, may produce very deplorable effects. For thoſe that have but any thing more then ordinary inclinations to piety, will ſtill be ſcandalized at it, the more diſſolute will thence take occaſion to ſome with more inſolence and encouragement, and hereticks will be ſure to make their advantages of it, that is, think it a juſt ground publickly to diſcredit the Catholick Church, by laying at her doore theſe pernicious maximes, as hath been done heretofore by the Miniſter *Du Moulin* in his book *Of Traditions*, where he reproaches the Church of *Rome* with the peſtilent opinions of ſome of our Caſuiſts.

It is on the other ſide to be conſidered, that there never was ſo much neceſſity to abate the confidence of theſe newly-illuminated Divines, whereof we find the latter ſtill adding ſomething to the extravagances of their predeceſſors; which it were no hard matter to make appeare by diverſe notorious examples that will deſerve notice ſhould be taken thereof. So that if ſome courſe be not taken to ſuppreſſe a temerity ſo prejudiciall to the Church, it's to be feared, that Time may hereafter ſo bring things about, that men may take for ſound doctrin s and undeniable Truth, abundance of dangerous propoſitions, which the more

more ſeare-conſcienced Caſuiſts have not preſumed yet to advance otherwiſe then as queſtionable and hardly probable.

Your Grace having taken all theſe things into your ſerious conſideration. We are further moſt humble Suitors to your Grandeur, that you would be pleaſed to employ that Authority, and that truly Epiſcopall zeale which you have, to weed theſe curſed tares out of the Field of the Church, and to make way for the purity of Chriſtian Morality to thrive therein, by rooting out theſe unhappy doctrines, by a Cenſure worthy your ſelfe, that is, ſuch as, no doubt, will encourage and engage other prelates to do the ſame thing in their Dioceſſes; whereof what can be the conſequence, but that the ſpouſe of JESUS CHRIST, being found incorruptible and without ſpot as well in her *Manners* as in her *doctrine*, muſt put her enemies to ſilence, and inviolably preſerve her ſelfe and perſever in that purity which her divine ſpouſe hath merited for her by his Blood. And whereas M. *John Briſacier*, calling himſelfe Rector of your Epiſcopal Colledge, hath ſome dayes ſince preſented to your Grandeur a Petition full of injurious expreſſions and calumnies againſt the perſon of M. *Charles du Four*, Abbot of *Aulney*, Treaſurer of your Cathedral Church, and Cure of the pariſh of St. *Maclou*; in which petition he treats the ſaid *du Four* in no other termes then thoſe of *Temerarious*, *Seditious*, *refractory*, *abettor of hereſy*, *and Detractor*, and charges him with a many other ſcandalous and reviling characters, meerly for having preached, with zeale and earneſtneſs, againſt theſe dangerous doctrines, once in your preſence, and before all your Clergy, and another time in his owne pariſh, explaining to the people the commandements of God, and the wholſome Maximes of the Goſpell, yet without the leaſt derogation or injury to the *Jeſuits*: And whereas the maine deſigne of the

ſaid

ſaid *Briſacier* in the Petition he hath preſented to you, by way of complaint, is, to ſtop the mouths of the Paſtors, and to hinder us from inſtructing the People committed to our charge in the purity of Chriſtian Morality, and oppoſing thoſe errours wherewith ſome do ſo much endeavour to corrupt it, it is the humble ſuit of your Petitioners That it may pleaſe your Grace to enjoyn and order him to make the ſaid *du Four* reparation for the horrid calumnies and affronts contained in his ſaid Petition, and oblige the ſaid *Briſacier* ſincerely to diſclaime and retract, as well by writing as by word, thoſe deteſtable opinions. And in caſe you ſhall think fit to admit him the ſaid *Briſacier* to plead for himſelf, that ſo there may be a legall proceeding in the buſineſſe, that you would be pleaſed to order, that, before any priviledge be allowed him, he be engaged to clear himſelf canonically of the character and Cenſure paſſed and publiſhed againſt him by the late Archbiſhop of *Paris*, and withall to cauſe him to be acknowledged by his Superiours in all his complaints and pleas, and to ſubmit, in all this proſecution to your Tribunall and Iuriſdiction, and further to declare from article to article whether he approves or diſapproves the Propoſitions which the Curé of S. *Maclou* hath publickly cry'd down in his Sermons, whereof there is a catalogue hereunto annexed, and ſo, that once done, joyn iſſue, and after all things have been fairly debated, to ſtand to your judgement upon the whole matter.

And for our parts who are your Petitioners, and call upon you as our judge and Father, we humbly deſire your grace will be pleaſed to continue us in your protection, together with the ſaid Curé of St. *Maclou*, whoſe caſe we all make our own, and, by condemning theſe pernicious doctrines, keep thoſe quiet and ſilent who would divert us from oppoſing the ſame, and diſcovering to the people the dangerous conſequences thereof. And we beſeech you further

to

to conſider, how inſupportable it muſt be to the Paſtors and Curez of your Metropolis, to ſee, that ſome particular perſons among the Jeſuits, ſhould make it their buſineſs to ſtop their mouths, and to divert them from preaching the truth of ſound doctrine, and to oppoſe the extravagances of an erroneous Morality, while it is ſuffered that thoſe very particular perſons ſhould publickly countenance and maintain them, as is done dayly by the ſaid Father *Briſacier*, as well by writing as diſcourſe, as we ſhall finde it no hard matter to prove, if he dares deny it.

Nor does he do this himſelf, but, as if his example were contagious, the ſame thing hath been done, and that with more ſcandal and danger, by Father *de Bois*, Regent in Divinity in your Archi-epiſcopal Colledge, who, not thinking it enough, that he had beaten down and endeavoured to deſtroy, as he hath done this laſt year, that point of Eccleſiaſtical and Hierarchical diſcipline that is the beſt eſtabliſhed in your Dioceſs, as having made ſeveral ſet diſcourſes to his Scholers (who are in a manner all Prieſts well known and reſpected in our pariſhes) againſt the obligation of hearing parochial Maſſes, and againſt the Authority which the Prelates have to oblige the people thereto, hath, within this moneth, forborn his ordinary Lectures, out of a deſign to excuſe, nay, indeed to maintain, the pernicious doctrin of the moſt diſallowed Caſuiſts of his Order, as having, among others, undertaken to juſtifie that book of Father *Bauny's*, entituled, *The Summary of Sins*, and to make his doctrin paſs for ſound and innocent, though that very book had been cenſured at *Rome*, as alſo by our Lords the Biſhops in a general Aſſembly.

It was alſo with the ſame exceſs of confidence that the ſaid Father *de Bois* hath preſumed to vindicate Father *Amicus*, a divine of his Society, upon the ſubject of *Murther to be committed on thoſe who either calumniate or threaten to calumniate Prieſts or Religious men*, even

to

to that height, as that in the laſt Lectures he read to his Schollers within theſe few dayes, he hath clearly maintained, *that it was lawful for Prieſts and Religious men, to defend,* etiam cum morte invaſoris, *the reputation they have acquired by their vertue and prudence, when there is no other courſe to be taken to divert the detractor.*

All which when your grace hath taken into ſerious conſideration, we humbly deſire, you will be pleaſed to order the ſaid Regent publickly to retract and diſclaim the propoſitions he hath advanced, as well againſt good manners, as againſt the order and diſcipline of your Dioceſs, and that of the whole Church, and that a prohibition be iſſued out, that he may not for the future ſpread abroad any ſuch ſcandalous doctrines, upon pain of thoſe canonical chaſtiſements incurrible by the contrary.

And in the mean time, we ſhall pray unto God who is the great Maſter of all good and wholſome doctrine, that he would preſerve your grace, to the end that puritie may be reeſtabliſhed in his Church, and proſper you in all your undertakings.

And at the bottome were their Seals with the names enſuing, viz.

Turgis, *Dean of Chriſtendome, and Curé of St.* Vivian.
Du Tour, *Curé of St.* Maclou.
Du Perroy, *Curé of St.* Stephen, *Les Tonnetiers.*
Sancier, *Curé of St.* Deny's.
Voiſin, *Curé of St,* Michael's.
Thierry, *Curé of St.* John's.
Chretien, *Curé of St.* Patrick's.
Le Clerc, *Curé of St.* Andrew's.
Picquais, *Curé of St.* Saviour's.
Lorrain, *Curé of St.* Martin *le pont.*
Avice, *Curé of St.* Lo.
De Sahurs, *Curé of St.* Peter's *du chaſtel.*

Le

Le Febure, *Curé of St.* Vincent's.
De La Vigne, *Curé of St.* Peter's *le Portier.*
Nicolas Tallebot, *Curé of St.* Andrew's *pres Cauchoiſe.*
De La Foſſe, *Dean and Curé of our* Lady's *Church, dela Ronde.*
De La Haye, *Curé of St.* Amand.
Marc, *Curé of St.* Martin *ſur Renelle.*
Tirel, *Curé of the* Holy Croſs, *des Pelletiers.*
Le Prevoſt, *Curé of St.* Herbeland's.
Artus, *Curé of St.* Vigor.
Gueroult, *Curé of St.* Nicaiſe.
Des Marets, *Curé of the* Holy Croſs, St. Owen's.
Cotteret, *Curé of St.* Candus *the younger.*
De Fieux, *Curé of St.* Laurence's.
Teveneau, *Curé of St.* Stephen's *the great Church.*
Le Cuilier, *Curé of St.* Mary's *the Leſſer.*
Faucillon, *Curé of* St. Nicholas.

The ſaid Petition was communicated to the Proctor according to the order, of his Grace the Arch-Biſhop of Roven, *made at his Archi-epiſcopal Palace of* Gaillon, *Auguſt,* 28. 1656.

A CATALOGUE of the *PROPOSITIONS,*

Contained in an Extract made of ſome of the moſt dangerous Propoſitions of diverſe late Caſuiſts, *in point of MORALITY, faithfully taken out of their Works.*

I.

SAint *Thomas*, (Aquinas) having clearly taught, *Quodlib.* 8. a. 13. and *Quodlib.* 3. a. 10. that the opinions of *Doctors* hinder not but that a man may be guilty of Sin, when he acts againſt the law of God; theſe *Caſuiſts*, on the contrary, teach, that an Opinion is *probable* when it is maintained only by *one* grave Doctor, and that a man may be confident he does not ſin, though he quit an opinion which he knows to be true, and is the more ſafe, to follow that which is contrary thereto, and conſequently leſs probable and leſs ſafe. This is affirmed by FILLIUCIUS, a Jeſuit, *Mor. Qu. tr.* 21. *c.* 4. *n.* 128. TANNERUS a Jeſ. *Theol. Schol. Tom.* 2. *diſp.* 2. *q.* 6 *dub.* 2. SANCHEZ, Jeſ. *in Sum. l.* 1. *c.* 9. *n.* 7. LAYMAN, Jeſ. *Theol. Mor. l.* 1. *tr.* 1. *c.* 5. *Sect.* 2. *n.* 6.

II.

Of a ſtrange imagination which theſe Caſuiſts have, that their opinions, being ſuppoſed probable do make that, which was ſin before, not to be ſuch any longer. CARAMUEL, *in Epiſt. ad Ant. Dianam.*

III. This

III.

That the Caſuiſts are at liberty to anſwer according to the opinions of others, though they think them erroneous, when they are likely to prove more acceptable to thoſe that conſult them, that is to ſay, they may anſwer one while according to one man's judgement, and another according to another's, though contrary thereto. LAYMAN, Jeſ. *Theol. Mor. l.* 1. *tr.* 1. *c.* 5. *Sect.* 2. *n* 7. ESCOBAR, *Princ. ex.* 3. *n.* 24.

IV.

That the conditions which theſe Caſuiſts require as neceſſary to make an action imputable as ſin, may excuſe an infinite number of crimes. BAUNY, Jeſ. *Som. des pechez, c.* 39. *p.* 506. *of the* 6. *Edition.*

V.

How they elude and annihilate the lawes of the Church in the puniſhment of the moſt horrid crimes. *Eſcobar*, Jeſ. *Th. Mor. tr.* 1. *Exam.* 8. *c.* 3. *Praxis ex Societ. Jeſu Doctoribus.*

VI.

That one may kill another to prevent a *box o'th' ear* or a blow with a ſtick. *Azor.* Jeſ. *Inſtit. Mor. Part.* 3. *l.* 2. *p.* 105. *Filliucius* Ieſ. *To.* 2. *tr.* 29. *c.* 3. *n.* 50. *Leſſius* Jeſ. *de Juſt. & Jure, l.* 2. *c.* 9. *dub.* 12. *n.* 77. *Eſcobar* Jeſ. *Mor. Theol. tr.* 1. *Exam* 7. *c.* 3. *Praxis Soc. Jeſu. Becan.* Jeſ. *Sum. part.* 3. *tr.* 2. *c.* 64. *de Homicid. qu.* 8.

VII.

That it is lawful even for an Eccleſiaſtick and a Religious man to maintain the honour he hath acquired by his learning and vertue, by killing him who derogates from his reputation by opprobrious ſpeeches and calumnies. *Amicus*, Jeſ. *Tom.* 5. *diſp.* 36. *n.* 118.

VIII.

The doctrin of Father *Amicus* that permits a Religious man to kill him that threatens to calumniate, maintained by *Caramuel*, as being the only true judgment upon that caſe, the contrary being not ſo much

as probable. *Theol. Fundam. Fund.* 55. *Sect.* 6. *p.* 544.

IX.

That it is doubtful whether a Religious man having made uſe of a woman, may not kill her if ſhe offer to diſcover what paſſed between them. *Caramuel ibid. Sect.* 7. *p.* 551.

X

That as it is lawful for a man to defend his honour againſt him that would rob him of it, by charging him with a crime he is not guilty of, ſo may he do it alſo, by killing him. *Caramuel. Theol. Fundam. Fund.* 55. *Sect.* 6. *p.* 550.

XI.

That it is lawful, according to ſome, in the *ſpeculative*, and according to others in the *Practick* alſo, for a man to wound or kill one that hath given him a box o'th' ear, even though the other run away for it. *Leſſius*, Ieſ. *de Iuſt. et Iur. l.* 2. *c.* 9. *dub.* 12. *n.* 79. *Reginaldus* Jeſ. *in Praxi. l.* 21. *n.* 62. *Filliucius* Jeſ. *tr.* 29. *c.* 3. *n.* 51. *Layman* Jeſ. *l.* 3. *tr.* 3. *par.* 3. *c.* 3. *n.* 3. *Eſcobar* Ieſ. *Mor. Theol. tr.* 1. *Exam.* 7. *c* 3. *Praxis. Caramuel, Theol. Fundam. Fund.* 55. *Sect* 8. *pag.* 551.

XII.

That a man may kill a *falſe accuſer*, nay, the *witneſſes* produced by him, and the *Judge* himſelf, when they cannot be otherwiſe diverted from oppreſſing the innocent. *Tannerus* Jeſ. *To.* 3. *diſp* 4. *q* 8. *d.* 4. *n.* 83. *Sanchez* Ieſ. *Oper. Mor. in Decal l.* 2. *c.* 39. *n.* 7.

XIII.

That it is lawful to procure abortion before the childe be quick in the womb, to ſave a Maid's life or reputation. *Egidius Trullench in Decal. Tom.* 5. *l.* 5. *c.* 1. *dub.* 4. *n.* 1. *Et quidam Theologus Societatis Jeſu apud* Dianam, *Part.* 6. *Tr.* 8. *Reſol.* 37.

XIIII.

XIIII.

That it is lawful to kill him that gives us the Lye, or any way reviles us. *Escobar Theol. Mor. tr.* 1. *Exam.* 7. *c.* 3. *Praxis Reginaldus* Jes. *l.* 2. 1. *c.* 5. *n.* 60.

XV.

That it is lawful for us to kill him that takes away our goods from us, even though he run away to avoid it, provided the thing be of value. *Lessius* Jes. *de Just. et Iure, l.* 2. *c.* 9. *dub.* 11. *n.* 66. *&* 72. *Escobar,* Jes. *Theor. Mor. tr.* 1. *Exam.* 7. *c.* 3. *Praxis.*

XVI.

That it is lawful upon certain occasions to accept a challenge and to fight a duel. *Escobar* Jes: *Theol. Mor. tr.* 1 *Exam.* 7. *c.* 3. *Praxis Layman* Jes. *l.* 3. *T.* 3. *part.* 3. *c.* 3. *n.* 2. *&* 3. *Hurtado de Mendoza* Jes. in 2. 2. *disp.* 170 *Sect.* 9. §. 82. *Apud* Dianam, *Part.* 5. *tr.* 13. *Resol.* J. 21. *Idem Hurtado de Mendoza* Jes. *referente Diana, Part.* 5. *tr.* 14. *Miscellan.* 2. *Resol.* 99.

XVII.

That it is not *Simony* either to give or receive a temporal good for a spiritual, when it is given only as the *motive,* and not as the *price. Gregorius à Valentia,* Jes. 3. *to.* 3. *disp.* 6. *qu* 16 *Pun.* 3. *p.* 2039. *et sequent. Escobar,* Jes. *Mor. Theol. tract.* 6. *ex* 2. *c.* 6. *n.* 40. *Praxis Milhard, Guide des Curez. ch.* 63. *Inst.* 1. *n.* 2.

XVIII.

That it is not simony to obtain a Benefice upon the promise of a summe of money, when a man hath no intention to pay it. *Escobar* Jes. *Moral. Theol. tr* 6. *exam.* 2. *c.* 2 *n.* 14.

XIX.

That a Fortune-teller is obliged to restore what he hath received for telling ones fortune, if he hath not advised with the stars, but that he is not obliged to restitution if he hath consulted the Devil. *Sanchez* Jes. *Sum.* (*as, l,* 2. *c.* 38. *n.* 96.

XX.

That a man is not obliged either according to the right

right of Nature, or according to the Lawes of his Countrey to reſtore what he hath received for giving an unjuſt ſentence, or committing an Aſſaſſinate, or an act of Adultery, but may lawfully retain it. *Leſſius* Ieſ. *de Juſt.* l. 2. c. 14. d. 8 *n.* 52.

XXI.

The encouragement, and the gap which theſe Caſuiſts lay open for domeſtick frauds. *Bauny* Ieſ. *Som. des Pech.* p. 213, & 214 *Edit.* 6.

XXII.

That a man is not obliged to make reſtitution for the Loſſes which a third perſon hath done upon our ſollicitation and procurement. *Bauny* Ieſ. *Som des Pech.* p. 307, 308. *Edit.* 6.

XXIII.

That a man is not obliged upon pain of mortall ſin to reſtore the totall ſumme which he hath gotten together by a many little thefts. *Bauny* Ieſ. *Som. des Pech.* p. 220. *Edit.* 6.

XXIV.

Uſury palliated by theſe Caſuiſts under the name of *Major*, upon whom they impoſe. *Bauny* Ieſ. *Som. des Pechez*, p. 331. *& ſequent. Edit.* 6.

XXV.

That Envy is no mortall ſinne when it is conceived onely at the temporall good of our Neighbour. *Bauny* Ieſ. *Somm. des Pech.* p. 123. *Edit.* 6.

XXVI.

That a Prieſt who hath received mony of one man to ſay a Maſſe, may afterwards receive of another, as much as that part of the Sacriſice which belongs to himſelf amounts to. *Eſcobar*, Ieſ. *Theol. Mor. Tr.* 1. *Exam.* 11. *c.* 4. *Praxis.*

XXVII.

That it is a ſufficient hearing of the Maſſe to hear the four parts of it at the ſame time. *Eſcobar* Ieſ. *Theol. Moral Tr.* 1. *Exam.* 11. *c.* 4. *Praxis p.* 146. *Edit. Lugdun. Anno* 1644. *Bauny* Ieſ. *Moral. Theol. par.* 1. *Tr.* 6.

Tr. 6. *de præcepto audiendæ Missæ. qu.* 9. *pag.* 312.

XXVIII.

Relaxations absolutely destroying the obligation of Fasting. *Escobar*, Jes. *Theol. Mor. Tr.* 1. *Exam.* 13. *c.* 3. *Praxis.*

XXIX.

The Casuists have brought the care which Confessors ought to have to judge of the dispositon of their Penitents, to a simple demand whether they are sorry for their sinnes, and have an intention not to fall into the like again; and pretend, that if they say, *Yes*, the Confessors are obliged to believe them. *Filliucius* Jes. *Mor. Quæst. Tom.* 1. *Tract.* 7. *n.* 354. *Suarez* Jes. *in* 3. *Part. Tom.* 4. *disp.* 32. *Sect.* 2. *n.* 2.

XXX.

That the Penitent, though interrogated by his Confessor, is not obliged to acknowledge that the sin wherewith he charges himself is an habituall sinne, into which he is wont to fall often. *Bauny* Jes. *Theol. Mor. part.* 1. *Tract.* 4. *de Poenit. q.* 15. *p.* 137.

XXXI.

That a *next occasion* of sinning being supposed to be that which of it self induces a man to commit mortall sinne, and in which a man is seldome or never conceived to be, but he falls into that mortall sinne, yet it is lawfull for a man to continue therein, nay, to engage himself in such an *occasion*, out of a consideration of the spirituall or temporall good of himself or his Neighbour. *Bauny* Jes. *Theol. Mor. Part.* 1. *Tr.* 4. *de Pœnit. qu.* 14. *p.* 93, *&* 94.

XXXII.

That a man that keeps a Concubine is not oblig'd to dismisse her, but onely to promise that he will not sinne with her any more, it being supposed he cannot enjoy himself, and must lead a melancholy life with-

without her. *Sanctius, in Selectis Diſp. diſp.* 10. *n.* 20. *apud Dianam part.* 5. *Tract.* 14. *Reſol.* 108.

XXXIII.

That the conſideration of a temporall concernment may oblige the Confeſſor to abſolve a Penitent that is in the *next occaſion* of ſinning, though he quit it not. *Bauny* Ieſ. *Theol. Mor. Par.* 1. *Tr.* 4. *de Pœnit. qu.* 14. *pag.* 94.

XXXIV.

That it is lawfull for a Confeſſor to abſolve thoſe that are in the *next occaſions* even of *Inceſt*, without obliging them to ſeparate, when their relapſes are not frequent and in a manner diurnall, but onely once or twice a moneth. Nay further, that a Confeſſor is engaged, *toties quoties*, to abſolve the young Gentleman, that cannot forſake his Father's houſe nor diſmiſſe thence the Servant-maid he ordinarily makes uſe of, though there be no likelyhood he ſhould forbear ſinning with her, though he promiſe to do it. *Bauny* Ieſ. *Somm. des Pech. ch.* 46. *p.* 1089. *Edit.* 6.

XXXV.

That a Confeſſor is obliged, *toties quoties*, to abſolve thoſe young people who grow *worſe and worſe*, and are guilty of frequent relapſes into the ſame mortall ſinnes, though they make it not in the leaſt meaſure their buſineſſe to reforme their faults. *Bauny* Ieſ. *Theol. Mor. Part.* 1. *Tr.* 4 *de Pœnit. qu.* 15. *p.* 96.

XXXVI.

That a Confeſſor is obliged not to deferre or deny abſolution to thoſe who are fallen into an habituall cuſtome of committing mortall ſinnes, againſt the lawes of God, Nature and the Church, though they diſcover not the leaſt hope of amendment. *Bauny* Ieſ. *Theol. Mor. Part.* 1. *Tract.* 4. *de Pœnit. qu.* 22. *pag.* 100.

XXXVII.

That remorſe for ſinne conceived out of a conſideration of the temporall inconveniences enſuing thereupon, as the loſſe of a man's health or his money, is a ſufficient qualification for his receiving the grace of abſolution; if a man does but imagine that that inconvenience proceeds from the will of God. *Eſcobar*, Ieſ. *Tr.* 7. *ex* 4. *n.* 91. *Amicus* Ieſ. *Tract.* 8. *diſp.* 3. *n.* 13.

XXXVIII.

That we are not obliged by any commandment of charity, to do any act of Love towards God, nor to obſerve any precept of his out of any motive proceeding from that Love, and that we are not ſo much commanded to love God as not to hate him. *Ant. Sirmond* Ieſ. *Deffenſe de la Vertu*, *Tr.* 2.

A LET-

A LETTER

From a Curé of ROUEN

To a Curé in the Countrey,

Giving an account of the procedure of his Brethren the Curez of the ſaid City, againſt the doctrine of certain Caſuiſts; and may alſo ſerve for a Refutation to a Libel intituled, The Anſwer of a Divine, *&c.*

ARGUMENT.

A particular account of the difference between the Curez of Rouen *and the* Jeſuits *there, and the proceedings of the former therein. Monſieur du* Four *Curé of S.* Maclou *preaches againſt the corrupt Maximes of the* Caſuiſts, *not charging any particular* Order *therewith. The* Jeſuits *only take alarm, and put up a detractive Petition to the Archbiſhop againſt him. Whereupon the Curez of* Rouen *unite, conſults the* Caſuiſts, *find they maintain the doctrines charged upon them, and put up a Petition to their Archbiſhop*

with a catalogue of the doctrines thereunto annexed; desiring the censure thereof. He sends up all to the Assembly of the Clergy at Paris *who take cognizance of the businesse. The Author of* The Answer of a Divine, &c. *found an* Impostor, *and consequently a* Jesuit.

SIR,

I Have received your Letter of the 13. current, wherein you tell me that your health being not in such a posture as would permit you to come hither to the Synod, where you were in hopes to understand what had passed between the Curez of *Rouen* and the Fathers of the Society of *Jesus*, a Friend of yours here had sent you a printed sheet, with this title, *The Answer of a Divine to the Propositions extracted out of the LETTERS of the JANSENISTS, by some of the Curez of* Rouen; *which answer hath been presented to the Right Reverend the Bishops met together in the Generall Assembly of the Clergy.*

I cannot but imagine how much you were surprized at the first reading of that Answer, and how that at the same time your judgement of it was, that it could be no other then an infamous Libell, and a scandalous Pamphlett purposely scattered abroad to blast the honour and holinesse of the Church, derogating from the authority of the right Reverend the Arch-bishop of this place, and destructive to the innocence of the Pastors who endeavour to serve and maintain that divine Spouse of IESUS CHRIST.

That you have also understood, how that the *Jesuits* seem loudly enough to declare themselves the Authors of that piece, when they cause it to be sold publickly by the Book-sellers belonging to their Colledge, when they distribute it themselves in the houses where they make

make any viſits, and do ſo exactly play the *Mercuries* to ſcatter it up and down, that we are oblig'd to them for its coming among thoſe that are of our Archbiſhop's Councell.

And laſtly, that you expected with ſome impatience a generous reply from the Reverend the Curez of *Rouen* to that injurious and ill inſtructed Divine, and how neceſſary you conceiv'd it that ſuch a courſe ſhould be taken, to the end that all the world might be ſatisfied of the purity of their intentions in the cauſe they are now engag'd in, their prudence in point of proceeding, as well in the enterpriſe as the proſecution, and the integrity of their Faith, which it was the main deſign of that Libell to caſt a blemiſh upon.

To ſatisfie therefore your deſires as to theſe particulars, and to give you ſome account of an affair wherein we are all equally engag'd by the common concernments of their Miniſtery; I am to tell you, Sir, that the Curez of *Rouen*, having taken notice of a ſheet that was ſcatter'd up and down full of impoſtures and calumnies againſt them, and being in a manner perſwaded, as well by the hints you give in your Letter, as by other too too pregnant circumſtances, that it was a production of the Jeſuits, thought fit to make their complaint againſt it to the other Arch biſhop, by a Letter which they immediately writ thereupon, and to demand juſtice for the ſame of his *Officiall*, by a Petition which they preſented to him, whereof I thought it not amiſſe to ſend you a copy, that you may ſee the juſtifiable motives of their complaints.

That once done, they had reſolved to ſit down and be ſilent, ſo in ſome meaſure to expreſſe their moderation in ſuffering injuries ſuitable to the maximes of the Goſpel wherein they inſtruct their people. They were, I ſay, content to be quiet, expecting the publick ſatisfaction and reparation, which might prove the effect of thoſe juridicall courſes they had taken.

But having obſerv'd on the one ſide, that the proceedings were likely to take up much time, and that the *Jeſuits* in the interim made their advantage of their modeſty, perſiſting ſtill in the diſtribution of that Libel, giving out where ever they came that it could not be anſwered, nay, treating the Curez of *Rouen* as ſuch as were to be derided for their weakneſſe and ignorance; and on the other ſide, having taken it into conſideration that they are oblig'd to maintain the dignity of their Miniſtery, and that it is their duty to hinder that from falling into contempt, or their perſons into diſparagement before their people, through the horrid calumnies which the pretended *Divine* loads them with, repreſenting them as ſeditious perſons, abettors and fautors of hereſie; They thought it concerned the honour of the Church and their own reputation, that the world ſhould be acquainted with the ſincerity of their Faith, as alſo that the Simple, who might haply be ſurpriz'd by truth-leſſe ſuppoſitions, ſhould be undeceiv'd, and that, by anſwering that ſcurrilous libell with the greateſt moderation they poſſibly could, they might ſatisfie and convince all thoſe that are Lovers of Truth and Juſtice that their interpriſe is holy, their proceeding canonicall, and that they cannot be blam'd by any for what they have done, but by ſuch as are prepoſſeſſed by paſſion, or too violently engag'd in the intereſts of a party they makes ſome advantages of.

It was upon theſe reflections, and the wholeſome advice in your Letter (which I have communicated to them) that they enjoyn'd me to write to you what you now receive, and to entreat you to communicate it to your Brethren, and all other good people, as we ſhall do here and elſewhere, to the end that all the world may be ſatisfied of the equity of our Cauſe, and that thoſe perſons of quality, who ſhall come to the knowledge thereof, may conceive an opinion of us quite contrary to that which ſome would have perſwaded them to, by atifi c es and detraction. There

There needs no more then the ſimple, that is to ſay, the moſt ſincere and moſt faithfull relation of what hath paſſed in this emergency on the part of the Curez of *Rouen*, to juſtifie their proceedings, and to prove the Author and diſperſers of that Libell guilty of malice and impoſture. I ſhall not ſay any thing which cannot be confirm'd by the teſtimonies of perſons on whom no reproach can be faſtened, nay, by that of the Arch-biſhop himſelf; who being our head, our Judge, and our Father, hath alſo ever been our witneſſe and our Oracle; and we ſhould juſtly deſerve his indignation, did we any thing without a relyance on his Approbation and conduct.

The buſineſſe, as to matter of fact, ſtands thus. Monſieur *De Four*, Curé of *S. Maclou* (whoſe abilities and worth are generally known) having preach'd two ſeverall times (as you have already underſtood) againſt thoſe pernicious doctrines which tend to the corruption of good manners, the *Jeſuits* were immediately troubled thereat, and made great complaints of it to our Archbiſhop, in a Petition which they preſented to him in the name of Father *Briſacier*, fraught with injurious expreſſions and calumnies againſt the ſaid Monſieur *de Four*. Theſe things coming to the knowledge of the Curez of *Rouen*, they thought themſelves oblig'd to engage in the quarrell of their reverend Brother, violently ſet upon in a difference wherein they were all equally concern'd, ſince it is their duty to be watchfull over ſound doctrine and the purity of Manners, as that on which depends the ſafety of thoſe ſouls that are committed to their charge..

But that their proceeding might appear to be ſuch as was the effect of a ſerious conſideration of the Affair they were to engage in, they had a debate in one of their Aſſemblies, about conſulting the Bookes, whence it was alledged, that the propoſitions and pernicious Maximes, preached againſt by the Curé of Saint *Maclou*, had been taken, to the end that true copies

and extracts ſhould be made of the ſame, and accordingly that the condemnation thereof ſhould be required by Canonicall wayes, if they were found in the Caſuiſts, what quality or condition ſoever they were of. But, on the contrary, if they were not to be found in thoſe books, that the proſecution might determine as to the Caſuiſts, and be reviv'd to procure a Cenſure of the LETTERS TO THE PROVINCIAL, wherein thoſe doctrines, with the Authors that maintained them, were cited.

Six of the Aſſembly were pitched upon and appointed to undertake that employment. They ſpent therein a whole moneth, doing all things with all poſſible fidelity and exactneſſe; they ſought out the places cited, they found them, word for word, as they were cited, in the Originals. They drew copies thereof, and reported the whole to their Brethren in a ſecond Aſſembly, wherein for further certainty, it was ordered; That if any among them were deſirous of further ſatisfaction as to thoſe matters, they would be permitted to come to the perſons deputed, into the places where the books were, to conſult them and compare them as they pleaſed. This order was put in execution, inſomuch, that for five or ſix dayes after, there were ſeldome leſſe then ten or twelve Curez at a time, ſearching after the paſſages, and comparing them with the Authors, as being ſatisfied of the truth and faithfulneſſe of the Citations.

What greater circumſpection could be us'd in a proceeding of this nature? And certainly there needs no more to give an abſolute defeat to the impoſture of thoſe, who, purpoſely to diſparage the ſaid Curez, and to raiſe ſome clouds of diviſion and jealouſie among them, affirme, that diverſe of them were ſurpriz'd, and inconſiderately drawn in to engage in that party.

Nor was their prudence leſſe remarkeable in the Petition preſented to the Arch-biſhop, in the name

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name and on the behalf of the ſaid Curez. For, having been drawn up, and digeſted into the particulars to be inveſted on, by ſome of their Company appointed to that purpoſe, it was read ſeverall times in two or three ſeverall Aſſemblies, wherein were preſent ordinarily twenty or two and twenty Curez, in ſo much that at the laſt it was ſign'd by twenty & eight.

This certainly ſhould be look'd on as an argument of the union and good intelligence which is among the Curez of *Rouen*, and that it is the ſame ſpirit they are guided by; not as proceeding from any combination, as it is maliciouſly objected by the Author of the Libell, but from the Love of Juſtice, and a tenderneſſe for truth, which thus joyntly engages them in this cauſe.

Five were choſen out to go as Deputies from the Aſſembly to the Arch-biſhop, to preſent to him the Petition and the Extract of pernicious propoſitions gathered out of the Caſuiſts, and that worthy Prelate honoured them with ſo kind an entertainment, and ſo favourable a reception; he expreſs'd ſo much ſatisfaction at their piety and zeale; he told them with ſo much earneſtneſſe and reality that he abhorr'd thoſe corrupt doctrines, that they could not, from all, but conceive immediate hopes of happy ſucceſſe of their enterpriſe.

In a word, that prudent Arch-biſhop, having firſt taken the concluſions of his Proctor-General, and the advice of his Councell, it was ordered by him, that the ſaid petition, with the ſaid extracts, thereunto annexed, ſhould be ſent up to our Lords of the Generall aſſembly of the Clergy, to the end, that thoſe peſtilent doctrines ſhould receive a more notorious and ſolemn Cenſure, by the deciſions of ſo illuſtrious and and venerable an Aſſembly as that which is the repreſentative of the Church of *France*, and whence we derive the Oracles of our Religion.

But ere things were riſen to this height, the reve-

rend, the Curez of *Paris* having had notice of what was in agitation in our City about theſe matters, were ſtirred up by the ſame ſpirit, and animated by the ſame zeale with thoſe of *Roven*, they honour them ſo far as that they write to them, and to give them thanks for the affection and tenderneſſe they had expreſſed for the purity of Chriſtian Morality, they intreat them to ſend up their collections and memorials, and appoint eight of themſelves, all Doctors of Divinity of the faculty of *Paris* to examine them, and accordingly to give the ſaid Curez of *Rouen* all the advice and aſſiſtance requiſite in ſuch a buſineſs. Since which time, being more fully informed and ſatisfied as to the matter of fact, they reſolv'd to joyn with us in this cauſe, and to exhort the Curez of the other Dioceſes of *France*, to demand joyntly with them, of our Lords the Prelates (in a ſpirit of peace and charity, which ought ever to be attended by a true zeale) the cenſure of the dangerous propoſitions ſpecified in the Catalogue and Extracts which they ſent them.

And our Arch-biſhop himſelf, for his own part, to ſhew how much he thought himſelf concern'd in an affair of this importance, and the juſtice he was deſirous to do the Curez of his chief City, ſent up Monſieur *Gaulde* his Grand Vicar (whoſe vertue and abilities all have ſufficient experience of) to preſent, on his behalf, the Petition, and Extracts made by the Curez of *Rouen* to our Lords of the Aſſembly Generall with Letters of recommendation worthy his zeal and earneſtneſſe.

Accordingly hath that honourable Aſſembly given eare to theſe juſt demands, it hath afforded them a favourable reception, it hath even publickly commended the procedure of the Curez of *Rouen*, it hath judged it juſtifiable and canonicall, and taking cognſance of the buſineſſe as ſuch as Religion it ſelf and the ſalvation of mens ſouls are very much concerned in, it hath appointed Delegates, very de-

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devout and very able men, to take it into examination. From all which circumſtances, we cannot but raiſe a certaine hope, that God will ſtrengthen them with his ſpirit, and fill them with his light, that their endeavours, to expell this mortall contagion, which tends to the poiſoning of her children, out of the Church, may prove the more effectuall, that ſhe may be maintained in her moſt holy rules, and may flouriſh and fructifie though the ſpirit of the Goſpell, whence ſhe derives that incomparable beauty which is ſo amiable to the ſight, and winnes her the heart of her divine Beloved.

Thus, Sir, have I given you a true and ſincere account of what paſſed in this Affaire on the part of the Curez of *Roven*. I dare call God to witneſſe, that it is nothing but the naked truth, and thence you may be pleaſed to conſider, whether they have had any ground to traduce us; conſider, what foundation they may have to blaſt our reputation with calumnies as they do in that Libell; conſider, I ſay, whether it does not even in the title broach three ſignall impoſtures.

For in the firſt place, the Propoſitions, which we deſire ſhould be cenſured, are not extracted out of the LETTERS of the JANSENISTS, as the Authour ſaies in that Pamphlet. But they were taken out of the bookes of the Caſuiſts; nay, if what he ſaies were true, the extracts would be ten times larger and of greater bulk then the whole pieces, out of which they are taken, as it were eaſy for us to demonſtrate.

Secondly, this catalogue and the extracts which the Jeſuits have ſo great an averſion for, and are the ground of all their fury and exaſperation, are not the worke of the Curez of *Rouën*, who only drew up the Extracts which they preſented to their Arch-Biſhop, and which the Arch-Biſhop hath ſent up to the Aſſembly.

Laſtly,

Lastly, it is far from truth, that this Answer of a Divine was ever presented to the said Assembly. Our Lords the Prelates, whereof it consists; would never have suffered such an affront should be done to the dignity thereof, nay, it is an act of the greateft contempt that can be committed against such an Assembly to direct to it a scandalous pamphlet without a name, such as is that Answer. No, those who are thought to be the Authors of it, are more prudent and better advised then ever to have attempted any such thing, though they are not to be numbred among those that have the most respct of Bishops.

I should be over-troublesome to you, and haply exceed the Limits of a Letter, should I make it my businesse to refute all the calumnies and impostures which are scattered up and down the body of that pamphlet, and therefore shall fasten only on some.

This implacable Pamphleteer sayes, *that we have put in an information against the Jesuits at the tribunall of our Lords the Bishops*, and we may say, on the contrary, that it is they themselves that have brought the information against themselves. For neither in our Petition nor our Extracts presented to the Arch-Bishop do we any where taxe the *Jesuits* by name, if we say any thing of them, it is occasionally, and by way of instance; all that we desire being only the condemnation of the pernicious doctrines taught by some late Casuists, whoever they may be. But they have betrayed themselves by their own complaints and expostulation, they are wounded by their own weapons, *Sagittæ eorum factæ sunt plagæ eorum. Psal.* 63. And they were the only men, who, Satanically zealous to maintaine these doctrines, and to shew themselves in a manner the Patronizers of Homicides, Simonies, and other the like crimes, have made all the noise, and raised that tempest which is likely to fall so heavy upon them. Besides, we cannot be said

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to have preſented to our Lords of the Aſſembly any petition or other piece to bring them into trouble there, it being certaine that it is only the Arch-Biſhop him ſelfe that hath, by his Grand Vicar, preſented them, and conſequently this Jeſuiticall Secretary does Notoriouſly derogate from his Authority, and is not afraid in his Libell to be a little too peremptory with him and to traduce him under the name of the Curez of *Roven*.

The next thing he quarrells at is that we are guilty of a *frivolous buſying of our ſelves to weed out the corruptions that may be found in bookes, while they grow and thrive in mens ſoules, whence we ſhould endeavour to root them up*. This is an indeterminate charge of our idleneſs and want of courage in our Functions, but without the leaſt conſideration, that theſe Lesbian Maximes purpoſely ſcrewed up to a complyance with ſinners (whereof we find the bookes of the Caſuiſts but too full,) are the fatall ſeeds of ſo many corruptions and ſcandalls as are predominant in this unhappy age; and that our time cannot haply be better employed, then in endeavouring to ſmother them, and to prevent them from growing out of thoſe Books into mens conſciences which are of themſelves inclinable enough to entertaine any thing that cheriſhes the paſſions, and complyes with the vergency of corrupt nature.

Then he tells us, *that it were a far better employment for our Aſſemblies to review the* Houres *of Port Royal*, and addes, *that the Faithfull committed to our charge, do to this day repeat, at the feet of our Altars thoſe very prayers that are contained in that book, to the reproach of Faith and ſcandall of the Church*. We never had yet the leaſt acquaintance with the Authors of thoſe *Houres*, and therefore cannot be ſaid to countenance them, and it is a prerogative of God only to judge of the intentions of their hearts. But it's to be hoped, this cenſorious Libeller will not think it much we ſhould give

give them a charitable interpretation, and ſhould avoid, upon this occaſion, *that reproachable waxineſſe of nature* (as he obſerves himſelf) *that is ſo eaſily wrought upon as to hearken to and countenance calumny*, though he himſelf hath not much endeavoured to avoid it heere. Some more knowing and better Divines then he differ very much from his opinion of thoſe *Houres*, becauſe they are not prepoſſeſſed againſt them as he is, who ſuppoſes *that the ſon of God is therein degraded from the title of the Redeemer of all men*, becauſe it is not there expreſſed in the Verſion of certaine Hymnes, though the ſame thing be found in ſeverall other places, and particularly in the 7th. ver. of the *Te Dum*. And we would gladly referre him to the Hymnes of the Romane Breviary corrected by *Vrban VIII.* of bleſſed memory. That methinks were enough to give a check to his ſiniſtrous judgement of the perſons that compoſed them, as to what concernes that article. And for the other, where he alledges, that they have therein followed the verſion of *Marot* in the 17. ver. of the 138th. *Pſalme*, to take away the Invocation of Saints; he betrayes his want of conſcience in impoſing that drift upon them, ſince he is not ignorant, that though that Verſion be not the more ordinary, yet is it approved by above ten moderne Interpreters, Jeſuits, and others, men very learned and of unſuſpected faith, who ſtick cloſe to the Hebrew text. Beſides that in the Hymnes, Litanies and Prayers of theſe *Hours*, the interceſſion of the Saints is therein very often inſiſted upon. What probability is there then, that, if ſome of our Pariſhoners make uſe of them, it muſt needs be to the great reproach of Faith and ſcandall of the Church?

He would further put us into an alarme againſt the memory of the late Abbot of St. *Cyran*, whom he charges with the reviving of certaine propoſitions of *Wiclef* which blaſt the dignity of our character. But let him

him take good heed that this accuſation, which he advances to put a ſlurre upon him, proceed not, either from want of diligence in the reading of his works, or an exceſſe of paſſion againſt that great man, inclining him ro diſparage them. As there is not hardly any one that is unacquainted with his excellent and glorious endeavours for the defence of the Prieſthood of *Jeſus Chriſt*, ſo methinks ſhould it be heard for any one to imagine that he had any deſigne to blaſt it in his Lettters, which are all moſt Chriſtian, and full of piety. For, in a word, not to medle with the two laſt propoſitions, ſince our Divine hath not thought to cite the places, out of a prudent feare that in caſe we ſhould examine them we might diſcover his foule play in falſifying and diſtorting of them, he hath ſuppreſſed out of the firſt a word that is eſſentiall and of importance purpoſely to give it a wrong ſence, and to make it odious. 'Tis not our buſineſſe to write a panegyrick for Monſieur de S. *Cyran*, but only to beare witneſſe to the truth, and the Author of the Pamphlet muſt give me leave to tell him, that his way of proceeding is not juſtifiable. In the 93. Letter, which he cites, we find, that *the Church hath a power to take a courſe with Prieſts of ill lives, and to cut them off from any relation to her, if ſhe think it fit, and that if ſhe do it, they are no longer to be reputed Prieſts, but to be looked on as ſecular perſons.* This faithfull Secretary hath left out the word *reputed*, which is to be ſeen in all the latter editions of thoſe Letters, and was omitted onely in the firſt printed at *Paris*, through the Printers negligence, and is accordingly put upon his ſcore among the other *Errata* at the beginning of the Book. Let him then but reſtore that word to the paſſage forerecited, and he will find the Doctrine of that Letter to be the ſame with what is taught us by the Church in her Canons, that is to ſay, that Prieſts degraded, and ſuch as, for their lewd lives and notorious

notorious crimes, have been deprived of *Tonſure* and the *long robe*, which are the honourable badges of the Sacerdotall Function, are not to be looked upon or reputed as Prieſts, but ſuch as are reduced to a ſecular qualification; though, all this ſuppoſed, they do not loſe the divine Character of their Ordination. The caſe being thus fairely cleared up, we are content the Author himſelfe ſhould be judge in the difference, appealing from himſelfe miſ-informed to himſelfe better informed, or leſſe prepoſſeſſed, to decide, whether ſuch propoſitions as theſe, *are thoſe of the infamous Arch Heretick Wichif, and whether in our Aſſemblies, we ſhould make it our buſineſſe to conſpire their Cenſure.*

He further playes the Admoniſher, when he tells us, *that our endeavours would be more ſerviceable to the publick ſhould we proſecute the ſuppreſſion of the Scandalous* LETTERS; *publiſhed, (as he ſaies) with ſo much defyance of puniſhment ever ſince ſo long a time againſt the honour of Sorbonne and all* Divines. But he ſayes too much to be credited. For were it true, that thoſe *Letters* were publiſhed to the diſhonour of *Sorbonne* and all Divines, whence comes it to paſſe that the Colledge of Sorbonne and all the Divines of the whole Church do not combine againſt them to have them condemned, prohibited, ſuppreſſed; Whence comes it that the *Jeſuits* (for whom this Secretary apologiſes all the way) make it their complaint wherever they come that thoſe Letters are Levelled only againſt their Society? Whence comes it that only they of all others took the alarme thereat? *And if they are ſo much employed in fighting againſt the Enemies of the Church, and in courageouſly ſtanding up for the concernements of Jeſus Chriſt*, as this pamphlet would make us beleeve they are, whence comes it, that, when they pretend to refute the *Letters*, which are ſo inſupportable to them, they direct

direct their Answers only to those which oppose their corrupt doctrine, and that pernicious Libertinisme which they introduce into *Morality*? How comes it that they are so silent as to the four first *Letters*? How can it be that they have hardly a word to say of them, though they hold them to be injurious to the *Grace* of the son of God, and the sacred decisions of his Church? Needs there any more to demonstrate that they, out of a set design, forsake the cause of *Jesus Christ*, and slight the advantages of his divine spouse, when it lies upon them to make good their own interests, and the transient lustre of their Society seems to be falling into some eclipse? Is this the glorious employment they make such brags of? But how ere it be, we declare, that we do not think our selves concerned in those *Letters*, otherwise then it may be lawful for all others to be, that is, that we look on them as such as may somewhat further the discovery of errours, that so they may be the better avoided; leaving the judgement thereof to our Lords the Bishops.

This writer hath a further accusation against us, which is, *that we blow the coals of that heresie which is now breaking forth into flames in the house of God, and cruelly persecute those who make it their endeavour to quench it.* For which he adds this reproach, *that the unjustice of our prosecution tends to the prejudice of Faith, and the re-establishment of* Jansenisme; yet further blaming us, *for that we are engaged in a combination, and endeavour to sacrifice the Masters of both ancient and modern Divinity to the passion of the* Jansenists, *so to be offered up as the publick victims of Heresie.* And so goes even to the end with discourses much of the same nature, very unworthy the name of a Christian, and most injurious to the Pastors of the Church.

—*Tantæne animis cœlestibus iræ?*

Who could ever have expected that a *Divine* should have

have treated us in these terms? Or imagine, that a spirit perpetually covered with the robe of Charity should persecute us with expressions so full of gall and so maliciously satyrical? However, we think it no hard matter to forgive him. But when we truly consider his language (which is far different from that of Heaven to the annointed ones of the Lord) we presently find, that he is but too close an imitator of those whom he vindicates, and that we may well take occasion to tell him, *Verè et tu unus ex illis es, nam et loquela tua manifestum te facit.* For when they finde themselves called to account, either for attempting any thing against the Hierarchy of the Church, and the priviledges of the Pastors thereof; or for maintaining the most dissolute and most extravagant opinions of the late Casuists, such as are absolutely destructive to the purity of Manners, they are in a manner reduced (out of an ingenious, but withal a diabolical piece of Reynardisme) to this one evasion, or rather injury of *Jansenists*, which they make their bulwark and last refuge, where being once gotten into, they think themselves out of all danger, and whence they believe they may, without any fear, shoot the prisoned arrows of the most cankered detraction against those who only quarrel at their errours and irregularities.

And of this I have a clear and pertinent example to give you. For I beseech you, sir, do but consider what relation there is between the Propositions condemned by the Constitution of *Innocent* X. which are the subject of *Jansenisme*, and the doctrines now in question, and whereof we demand the censure? The former are of *Grace* and *Free will*; and the latter relate only to *Morality*. The former treat of the most sublime, and most mysterious points of all Scholastical Divinity, such as only Doctors, and the most knowing are able to look into; and the latter are only decisions relating to the conduct of Christian life, wherein it is requisite that every one be instructed. What ground

ground then have the *Jeſuits* to charge us with this injury? Upon what account do they make it their main buſineſs to perſwade the people, that their Paſtors, who are their ſpiritual guides, and on whom depends the ſalvation of their ſouls, according to the Scripture, *ex quibus anima populi pendet*, countenance Hereticks, and make uſe of their arms? Or rather why would they have the world believe that there is a new Sect of Hereticks, and a ſort of enemies now riſing that ſet the Church on fire? We declare that we know not any, that we do not ſo much as ſee this fire, and that if we could perceive it, we would be among the firſt that ſhould endeavour to quench it. Whence comes it then, that they make ſuch an ignominious parallel as that of comparing Prieſts and Paſtors of the Church to *Huſſites*, *Lutherans*, and *Calviniſts*, which is the greateſt affront and derogation they could have been guilty of in relation to the character and employment they have in the houſe of God? Is it that they would make them unſerviceable in their Functions, and their Miniſtery, by this injurious bringing of their faith into ſuſpition, and by thoſe falſe impreſſions which they ſo much endeavour to make in thoſe whom God hath committed to their charge?

But what! Can it be objected to the Curez of *Roven*, that they are not in an abſolute and perfect ſubmiſſion to all the orthodox truths of the Church? Do they not inſtruct their pariſhoners in the inviolable maximes of the Goſpel, and the adorable Myſteries of Religion? And do they not endeavour as much as lies in their power to reduce the enemies that oppoſe them? Is not their doctrine ſound, and their word irreprehenſible, as the Apoſtle would have it, in his Epiſtle to *Titus*? Is not their Arch-Biſhop, to whom they are accountable, ſatisfied with their conduct, and the integrity of their Faith? Is not the whole city a ſufficient teſtimony of their good and wholſome inſtructions?

inſtructions? And do not the *Jeſuits* know well enough, that we have all publiſhed the Popes Bull, and the Mandate of our Arch Biſhop concerning the *five propoſitions* juſtly condemned at *Rome*? Is there any one among us that hath maintained, taught, or preached any of them? Or hath otherwiſe diſſented from the ſacred Conſtitution of the Vicar of JESUS CHRIST?

Wherein then do the ſaid Curez countenance Hereticks? Wherein do they afford them their name and intereſt? As is impoſed upon them by the Libeller. What is it that makes them the cruel perſecutors of the children of the Church? It is becauſe they prefer the moſt undefiled, and moſt ſacred rules of the Goſpel, before the dangerous inſtructions of the late Caſuiſts? It is becau e they are in love with the holineſs of the Church their Mother, and conceive a certain horrour to ſee her defiled by her own children, through the doctrines of thoſe, who, incapable of being their Fathers, will needs be their dangerous Tutors and inſtructors? Is it becauſe they demand of their Arch Biſhop, (the Judge of ſound and corrupt doctrine) the cenſure of thoſe pernicious propoſitions that are the deſtructive Vipers of all Morality? But are they not obliged to this watchfulneſs, to prevent the tears from growing up in their Maſters field, and that the ſouls for which they are accountable at the Tribunal of God ſhould not be infected by that mortal poiſon? I can aſſure you, Sir, that they were not ſtirred up by any other motives in all this affair; that by the grace of God, they will not be guided by any other, and that if their enemies will not give over perſecuting them and charging them with Calumnies, they will nevertheleſs endeavour the diſcharge of their duty, and as much as they can reaſſume more and more courage, to bring things ſo about, that Innocence and Truth may triumph over violence and Impoſture.

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In the mean time, Sir, let us continue united in the ſpirit of peace and charity, in the midſt of theſe diſorders, which God will, in his good time, put a Period to. And let us withall generouſly maintain the concernments of our common Mother, whoſe breaſt, as it ought, ſo it ever ſhall even to the end of all ages, be ever full, as well of the moſt pure milk, and moſt powerful wine, of the celeſtial and divine truths of JESUS CHRIST, the Maſter, *Doctor*, and perpetual dictator of his Church, as of the precious treaſure and ineſtimable riches of his Graces, which he ſheds into all ſouls, but eſpecially the ſouls of the Faithful, in the quality of *Saviour*, deliverer, and univerſal Redeemer. Sir, be pleaſed to afford me your prayers to him, that I may not be ſo unhappy as to reſiſt his Grace, or deprive my ſelf of it by my unthankfulneſs towards him, and the abuſe of my Liberty. *Jam. &c.*

A Petition of the Curez of Rouen *to Monſieur the Official, preſented the* 26. *of* October, 1656.

To Monſieur, the Official of *Rouen*, or to Monſieur his Vice-gerent.

The humble Petition of Maſter Peter Chreſtien *Curé of St.* Patrick's, *Mr.* William le Clerc, *Curé of St.* Andrew's ; *Mr.* John de Sahurs, *Curé of St* Peter's *du Chaſtel*; *and Mr.* Stephen de Fieux, *Curé of* St. Laurence ; *on the behalf of themſelves and their Brethren the Curez of* Rouen.

Shewing,

THat within ſome few dayes paſt the Jeſuits of the Colledge that is within the ſaid City, and particularly Father *Briſacier*, F. *Berard*, and F. *de la Briere*, have diſperſed up and down to diverſe perſons, a ſcandalous Libel to the great diſparagement of the Petitioners, intituled, *The anſwer of a divine to the Propoſitions extracted out of the* LETTERS *of the* IANSENISTS, *by a certain Curez of* Rouen ; *which anſwer hath been preſented to the right Reverend the Biſhops of the Aſſembly General of the Clergy.*

That the ſaid Libel is fraught with lies, falſe reports, impoſtures, and bitter calumnies very much to the diſ-

diſparagement of your Petitioners. For the Author does therein lay it to their charge that they are the firſt kindlers of that fire which now begins to break forth in the houſe of God, and that they are the cruel perſecutors of thoſe who endeavour to quench it. That he further reproaches them, that though it is their duty to be tender and watchful over the Church, yet they ſhut their eyes ſo as not to ſee the danger that ſhee is in a manner fallen into, and that they are ſo far from making any oppoſition againſt her enemies, that they quarrel with her children. He ſayes that they inſiſt upon the advantages which Heretick: pretend to have againſt her, and though he ſeems unwilling to lay an imputation of Hereſie equally on all, yet would he have them diſcover ſtrange ſymptomes thereof in that action of theirs. He charges them with a reproachful eaſineſs of nature, ſuch as inclines them to give credit to and countenance calumny. He ſayes that the unjuſtice of their proſecution tends in effect to the prejudice of Faith, and the reeſtabliſhment of *JANSENISME*. He blames them for traducing Monſieur *du Val*, as a criminel, not knowing what they do. He ſayes that theſe Curez, (meaning the Petitioners) combine together in a deſign to ſacrifice the Maſters of both ancient and modern Divinity, to the paſſion of the *Janſeniſts*, and to offer them up as publick victims to Hereſie. He ſayes that they proſecute a charge againſt all Catholick Univerſities, and all orthodox Doctors on the behalf of *Janſeniſme*. He ſays that the voice of the Paſtors of *Rouen* is no more then the Eccho of thoſe malitious *Letters* that are written at *Port-Royal*, and ſold at *charenton*; that the enterprize which the Curez of *Rouen* are engaged in, is frivolous, as to the deſign, and unworthy the proſecution of a prudent man. To be ſhort, his writing is filled up with diverſe other expreſſions of the ſame nature, which are all moſt untrue, and tend very much to the diſcredit of the Petitioners; and he grounds all his injuries

juries and all his reproaches on a matter of fact absolutely supposed; that is to say, that the Petitioners have put in an information against those whom this writer makes it so much his business to vindicate (whom he sufficiently discovers to be no other then the *Jesuits*) and have impeached them at the tribunal of our Lords of the Assembly of the Clergy, of having corrupted the whole doctrin of Morality; supposing withal, but untruly, that the petitioners had presented to that honourable Assembly, an injurious catalogue of the propositions that concern Moral doctrin. Which is a falsity and palpable imposture, since it is evident, that the petitioners neither were sent, nor did send to the Assembly, that they have not impeached any one, that they never presented any catalogue or any propositions.

But the truth, as to the matter of fact, is this, that the Petitioners desirous to be fully satisfied whether the doctrines that were contrary to the holiness and purity of Christian Morality, which so many learned and able persons have so long since quarrelled with these Casuists for, were really to be found in the books of those Authors, some of them, appointed by consent of their Assembly, had accordingly undertaken the examination thereof: and having found in diverse books of those writers, the greatest part of the propositions laid to their charge, they drew a faithful extract thereof, and having reported the whole business in another assembly, they unanimously resolved to have a petition presented to the Arch bishop, to demand of him the condemnation thereof. That this being accordingly put in execution, the Arch bishop had sent up the said petition, with the extracts thereunto annexed, to the Lords of the assembly held at *Paris*, as being an affair of general concernment, and such as the whole church was interessed in. And having to that purpose sent up Monsieur *Gaulde*, his Grand Vicar to make a report of the whole, with a Letter from him-

himſelf, powerful and worthy his zeal, the ſaid aſſembly took cognizance thereof, and immediately appointed certain Commiſſioners to examine the buſineſs, to the end, that upon the return of their report, they might proceed to judgement.

That the buſineſs came to this head as to matter of fact, is a thing ſo well known that the Author of the ſaid Libel could not be ignorant thereof. Whence it may be eaſily inferred that when he attributes to the petitioners, what hath been done only by the means of the Arch Biſhop, his main deſign was, to faſten all the injuries and invectives of his defamatory pamphlet upon the ſaid Prælate. For it being a thing out of all diſpute, that neither the Curez of *Rouen*, nor yet thoſe of *Paris* preſented to the aſſembly any propoſitions concerning Morality, and that there was not any thing of that kinde brought thither, but by the means of our Arch-Biſhop, yet does not this detractor think it much openly to direct his calumnies againſt him under the name of the Curez of *Rouen*; affirming that the Hereticks, whom he makes the Authors of the propoſitions, daring not to appear themſelves for fear of being diſmiſſed with reproach, yet there hath not wanted ſome that durſt preſent in ſo honourable an aſſembly, what ſhould rather have been caſt into the fire.

And it is this bitter reflection of the Libeller which the Petitioners are moſt troubled at, as conceiving themſelves leſs wounded in the diſparagement they receive in their own reputation, then in the injury done their Head, whom the reſpect due to his eminent dignity ſhould have ſecured from all the aſſaults of calumny, and that eſpecially in an occurrence, wherein he hath been honoured with the elogies of our Lords the Prelates and the moſt conſiderable perſons in the State, who have highly celebrated his prudence in the management of this whole affair.

Now though the ſaid Libel be levelled againſt the

aid Arch-biſhop after ſo audacious a manner, yet hath not that conſideration any way hindred the *Jeſuits* (who in all probability are the Authors thereof) from being the diſperſers of it, and bringing it into diverſe houſes of Quality in this City; nay ſo far, that *F. de la Briere* hath diſtributed of them even in the palace of the Arch-biſhop, to diverſe Eccleſiaſticks of his Councell.

Theſe things being taken into conſideration, as alſo that the ſaid Pamphlet is derogatory to the honour of our ſaid Lord the Arch-biſhop, that it is fraught with malicious calumnies againſt the Petitioners, and falſely ſuppoſes that there are in this Dioceſſe, and within this Citty ſuch pernicious hereticks as have ſold their Soules to impiety, and heighten the flames of a new hereſie, whereof the Author charges the Petitioners with a deſign of promoting and countenancing the reeſtabliſhment, as it is alledged in the ſaid Libell hereunto annexed;

It is humbly prayed,

That you would be pleaſed to order the ſaid Fathers Briſacier, Berard, *and* dela Briere *to appeare before you in perſon, that they may diſcover and declare from whom they had that defamatory Libell which they have diſtributed to diverſe perſons, as the Petitioners are able to prove and make appear, in caſe it be denyed. And that if it fall out, that the ſaid* Ieſuits *will not appear and diſcover the Author of the ſaid Libell, that it be taken for granted that they cauſed it to be writ and Printed; and as ſuch, and diſtributers of the ſame, that they be condemned to make reparation in point of honour to the Petitioners, as notorious detractors, impoſtors, and diſturbers of the publick peace, and other penalties, which the Petitioners referre to the zeale and prudence of the Proctor generall of the Arch-biſhoprick to demand againſt them according to the evidence that be brought him; and to that end it is deſired that he may be appointed*

pointed to carry on the buſineſs joyntly with us. And it is further prayed that a prohibition may be iſſued out that they may not for the future publiſh or diſtribute any ſuch Libels upon pain of excommunication ipſo facto, *and other canonicall puniſhments ſpecifyed in the holy decrees, againſt the Authors of ſcandalous Libels, and that the Sentence which ſhall be paſſed hereupon be read and publiſhed in the ſeverall Churches, and other places where it ſhall be thought fit, that the people may be undeceiv'd, as to the calumnies, injuries, and defamatory impoſtures whereby the ſaid Jeſuits would blaſt the reputation of the Petitioners in the ſaid Libell, And you will do Juſtice.*

And ſigned by the ſaid *Chreſtien, le Clerc, de Jahurs, de Fieux*; & *le Vigner* Proctor, with their ſeverall Subſcriptions.

A REMONSTRANCE

Of the Reverend *The Curez of PARIS to their Lords of the Assembly Generall of the CLERGY,*

When they presented to them a continuation of the Extract of diverse pernicious Propositions advanc'd by the late Casuists.

MAY IT PLEASE YOUR HONOURS,

THe favourable reception we have found in your honourable Assembly seems not to us a lesse remarkable discovery of your Goodnesse towards us, then of your zeal for the undefiledness of Christian Morality. We have inferred from it, to our more then ordinary comfort, that all the artifices which some have made use of to bring an odium upon us, have not prov'd so effectuall as to surprise you, and to make you in the least measure unsatisfied of our inviolable submission to Episcopall Authority. And certainly it must needs be a strange thing, that those who make it their main businesse to render it as despicable as they can, and have so often given you occasion to oppose

oppoſe their Attempts againſt the Hierarchie, ſhould be guilty of an imagination that they could raiſe jealouſies in you of thoſe, who think it a glory to them, that they have not any priviledges whereby they might be exempted from the dependance they have on their Prelates.

For your Honours may be pleas'd to conſider, that they could not upon any occaſion betray a more groundleſſe pretence of their detraction, ſince that, ever ſince the firſt breaking forth of this buſineſs to the preſent, we have not done any thing but what diſcovers the reſpect we have for your ſacred dignity. The Reverend Clergy of *Rouen* who firſt ſet this buſineſſe on foot, and made the firſt complaints about it, brought it before their Arch-biſhop; all the end that we had in countenancing and furthering what they did, was onely to make a joynt addreſſe to your Aſſembly; and when we ſollicited the Curez of the other Dioceſſes to joyn alſo with us, we were very far from thinking it ſhould be done with any derogation from their Biſhops. Your honours will, we hope, have that opinion of us, that we are not to learn the obligations that ly upon us, or the limits of our duty. We thought it a breach thereof to continue any longer ſilent, when we ſee the Church over-grown with a poyſonous Morality, more corrupt then that of Pagans themſelves; nor are we ignorant on the other ſide, that we are excuſable in the ſight of God, by diſcovering the horrour we conceive thereat in our endeavours to raiſe an impreſſion of it in all the ſouls committed to our charge, and in addreſſing our ſelves to the Princes of the Church, to repreſent unto them the pernicious conſequences thereof.

It lyes upon your honours to prevent the further progreſſe thereof by a legall and authentick condemnation, ſince it is to your Authority that God hath particularly committed the diſcernment of ſound and corrupt doctrine, and the care of being guides to the

people of God, by rules that are wholly divine, according to the word of the great Pope, *Innocent I.* to a certain Arch-biſhop of *France*; *Diſciplinâ deificâ populum erudire debemus.* And that which is added by the ſame Pope, in the place before mentioned, viz. that it is to be feared, that the ſilence of the Biſhops be not taken for their conſent to the diſſolution of Morality, *Ne ſilentio noſtro exiſtimemur his præbere conſenſum, dicente Domino, Videbas furem, ut currebas cum eo*, is, at this time, more conſiderable then ever. For the extravagance of theſe writers is come to that height, that making their advantages of the lenity of the Church in point of toleration, they preſume to affirm it openly, that ſhe countenances their irregularities, becauſe ſhe ſuffers them. This is no more then what hath already been made appear to your honours out of F. *Bauny* a Jeſuite, and what may be ſeen yet further in another of the ſame Society, whoſe name is *Maſcarennas*, who being equally deſirous in F. *Bauny* to eſtabliſh this extravagant propoſition, *That it is ſufficient, ſo as to fulfill the precept of hearing Maſſe, if a man heares two halves at the ſame time from ſeverall Prieſts*, imagines it excellently well maintain'd by this erroneous and dangerous principle; *That the Church, without any oppoſition, ſuffering that opinion ſhould be publiſhed, is an argument that ſhee approues it.*

This Maxime which carries within it, without exception, all the Errours which theſe Caſuiſts have publiſh'd, muſt needs oblige your honours to find out ſome ſpeedy remedy againſt evils that grow daily more and more predominant, and which thoſe that introduce them endeavour to eſtabliſh by principes that make them incapable of any remedy. For their temerity is come to that pitch, as to pretend that the Authority of the Biſhops cannot give them any check. They have made no difficulty to maintain, (as you may perceive by the Extracts which we now preſent you with of a new drauget) *That the* Biſhops *cannot prohibit the Books*

Books of the Caſuiſts, *ſuch as are thoſe of* Diana, *(one of the moſt extravagant that ever were) otherwiſe then as Marchandiſes, or, at the worſt, but as prejudiciall by accident, and not condemn them as evill in themſelves: and that, when four or five of theſe Authours agree in the ſame opinion, it is ſo far probable and ſafe in point of conſcience, that unleſſe the Church makes the contrary thereto an Article of Faith, it can no more ceaſe so be ſuch, then foure can ceaſe to be foure.*

Thus is it, may it pleaſe your honours, that theſe writers do at the ſame time inveſt ſimple private men with a pernicious power to overturn at their pleaſure all Chriſtian Morality, and would deveſt the Succeſſors of the Apoſtles of the right which IESUS CHRIST hath endu'd them with, to prevent the extravagances of man's wit from corrupting the truth of his Goſpel. But this alſo conſidered muſt needs engage you the more to make them feel the weight of that Authority, which they would deprive you of and receive, to the advantage of the whole Church, the examples of your Predeceſſors and your own.

It is not unknown to your honours, how that in the beginning of the Ninth age, the Church of *France* did by the ſeverity of her Canons, put a ſtop to a licentiouſneſſe much leſs conſiderable then that which is now ſo prevalent. There ſtarted up of a ſudden a many triviall writers, who put out a ſort of books called *Penitentials*, to regulate, as they thought fit, the penance to be inflicted on Penitents, according to the diverſity of ſins. But having by that erroneous indulgence deviated very much from the regulations ſpecified in the Canons, the Biſhops of *France* aſſembled in the II. Councell of *Chaalons* upon *Saone*, and in the VI. of *Paris*, ordered, That all Prieſts ſhould forbear making any account of thoſe *Penitentiall Books*, as alſo that they ſhould be abſolutely aboliſhed, nay burnt, to the end they might not prove an occaſion to deceive the Prieſts that read them, and conſequently the people. *Whereas*

there are many Prieſts, ſayes the Councell of *Paris*, Can. 32. *who either out of negligence or ignorance inflict penances on thoſe that confeſſe their ſinnes, otherwiſe then it is provided by the Canonicall Conſtitutions, making uſe, to that purpoſe, of certain writings which they call Penitentialls, contrary to the holy Canons, and by that means cure not the wounds made by ſinne, but cheriſh and continue ſinners therein by an over-indulgent dreſſing thereof, drawing upon themſelves that malediction of the Prophet*; Woe unto thoſe that ſowe pillowes to all Elbowes, and make cuſhions for the heads of men to ſeduce them; *we have ordered, by a generall conſent, that every Biſhop ſhall within his Diocceſſe cauſe ſtrict ſearch to be made after thoſe erroneous writings, and having found them, ſhall cauſe them to be burnt, to the end, that ſuch prieſts as are ignorant may not any longer make uſe thereof to the deſtruction of ſouls.*

Now we humbly intreat your honours to conſider what compariſon there is between the exceſſes againſt which theſe holy Biſhops your Predeceſſors have acted with ſo much zeale, and thoſe whereof we now humbly begge the ſuppreſſion? It was not layd to the charge of thoſe compoſers of *Penitentiall Directions*, that they had excus'd or authoriſ'd crimes, but only, that they had taught the Prieſts to inflict penances leſſe ſevere then thoſe that were preſcribed by the Canons. Nay even as to that point, how much more reſerv'd were they then thoſe of this age? For the greateſt licentiouſneſſe they are tax'd with is that which is condemned by the ſame Councell in the 34. Canon, *viz.* that they had impos'd on a deteſtable crime a penance of leſſe continuance then 25. years, which was the time preſcribed by the Councell of *Ancyra*, whereas theſe now reigning think it not enough to take away all the puniſhments impos'd by the late Popes on the ſame crime, but are ſo preſumptuous as to maintain, that thoſe Confeſſors that are careſull to promote the ſpirituall good of mens ſouls ought to ſend the Laicks

to

to the holy Communion, and the Prieſts of the Altar the very day, that they had committed thoſe abominations, worthy of all the fires of Heaven, Earth, and Hel.

Thus have we diſcover'd to your Honours the proceedings of thoſe exemplary men that have preceded you in the government of the *Gallicane* Church. They have not given way, as they ſay themſelves, *that the faithfull ſhould be abus'd by vain hopes, and the deceitfull promiſes, which they might flatter themſelves with out of corrupt Books.* And it muſt needs be by following ſo wholeſome an example, that you have already broken the ice and put a ſtop to this torrent of licentiouſneſſe and errours, by condemning the books of the ſaid Father *Bauny*, who publiſhed them in France, *as containing Propoſitions inclining men to Libertiniſme and the corruption of good manners, and doing violence to the Naturall right, and the Law of Nations, excuſing Blaſphemies, Uſuries, Simonies, and diverſe other the moſt enormous ſinnes, as if they were light peccadillo's.*

But the injurious contempt wherewith your cenſure hath been received by ſome, who maintain that Authour, even ſince your condemnation of him, as being not guilty of any irregularity in point of Morality, and cauſe his books to be reprinted without the leaſt correction or alteration, is enough to convince you, that ſince the miſchief ſtill continues, and growes more and more predominant by time, there is a neceſſity the ſame remedies ſhould be continued, and that others ſhould be apply'd that are more effectuall.

The eyes of the whole Church are upou your honors in this affair; her honour is but too much concern'd in it, ſhe cannot any longer bear either with the reproaches of *hereticks* her enemies, who endeavour her diſparagement by attributing to her theſe pernicious maximes, or the temerity of ſome of her own children, who conſpire with the others to faſten the ſame ſcandall on her. For it is not the greateſt ſcandall that ever

happened to the Church of IESUS CHRIST, that, while Hereticks are ſo preſumptuous as to impute to the whole body of Catholicks the licentiouſneſſes of ſome particular perſons, there ſhould be, at the ſame time, whole Societies that acknowledge them, that juſtifie their accuſation, that would have the ſtrangeſt extravagances accounted *Romane* Traditions, and are grown to that height of preſumption as to pretend that men cannot quarrel at theſe irregularities, without being of the number of the *Calveniſts*, or at leaſt countenancing them?

Will not the Church diſclaim theſe temerarious wretches? will ſhe not make a publick diſcovery of the horrour ſhe conceives thereat? Shall it ever be ſaid, that for a man to be a Catholick, he muſt approve domeſtick infidelities and uſuries with Father *Bauny*, Simony, with *Valentia*, the lawfulneſſe of Murther to avoid on box o'th' eare, with *Leſſius*, Aſſaſſinations for calumnies with Father *Amicus*, impoſtures and falſe accuſations, with *Caramuell?* Shall it be ſaid, that a man muſt entertain all the pernicious or extravagant deciſions of *Eſcobar* for myſteries revealed by IESUS CHRIST, and that he cannot make any complaint againſt them, but he muſt be immediately treated as an Heretick? This is the affront that ſome would have put upon the reverend, the Curez of *Rouen*, by a virulent Pamphlett, under the form of a Petition preſented to your Aſſembly, and yet hath not any name to it (which is a kind of proceeding never heard of before) becauſe, as it ſhould ſeem the Authors of that ſcandalous piece would gladly have play'd the wolves with thoſe that hit them in the teeth with their Morality, and tear them in pieces, but durſt not diſcover themſelves, ſo to avoid the puniſhment they might deſerve for their inſolence.

In that piece your honours may diſcover ſome tracks of that confidence whereby they vindicate their moſt dangerous maximes. They think it not enough to maintain

maintain them as tolerable, no, they would have them receiv'd as articles of Faith, which a man cannot deny without falling into *Lutheraniſm*. This is the account they get in that Pamphlett, of what is taught by Father *Bauny*, *That to make an action imputable as Sinne, it is neceſſary it ſhould proceed from a man that ſees, that knowes, that conſiders what there is of good or evil therein, and that before this ſight and reflection of the mind, it is neither good nor bad.* Thir propoſition, which palpably excuſes an infinite number of Sinnes, and which, as ſuch, was condemn'd by the Colledge of *Sorbonne* in its Cenſure of the firſt of Iuly 1641. in theſe words, *falſa, viamque aperit ad excuſandas excuſationes in peccatis*, is grown up of a ſudden, if we believe the partiſans of that Caſuiſt, a point of the doctrine of the Church, *taught by S.* Thomas *with all Catholicks, and oppos'd onely by Lutherans and Calviniſts.* Theſe are their own expreſſions but full of falſity and impoſture. For where hath S. *Thomas* ever taught that doctrine, he, who maintains every where, that a man's ignorance of thoſe things which he ought to have known excuſes him not from ſinne; 1. 2. q. 77. a. 2. and 3. and qu. 78. a. 1. and that men commit an infinite number of crimes without having any other ſight thereof then that, of complying with their paſſions, and without making any reflection whether what they do be good or evil in the ſight of God. 1. 2. q. 77. a. 2. And how dare they affirm, that all Catholicks are of the ſame opinion, when their own Caſuiſts, who are the moſt guilty of diſſolution of all Catholicks, and the moſt inclin'd to embrace thoſe opinions that flatter the humours of men, are not all of that judgement? For *Eſcobar* makes it a point of his problematicall Theologie, Lib. 1. probl. 17. and cites thoſe Divines even of his own *Society* who hold the contrary to that opinion of F. *Bauny*, condemn'd by the Colledge of *Sorbonne*, which yet they now dare impoſe upon the whole Church.

This

This your honours may be pleas'd to look on as a remarkable example of the originall and progreſſe of their PROBABILITIES. They are *litter'd* at firſt imperfectly with ſome *doubt*; then are they *lick'd* into the degree of *probable and ſafe in point of conſcience*; and thence, by the advantage of confidence, that loſes nothing by continuance, they are reduc'd to the predicament of *certain Truths*, and they that oppoſe them chargeable with *Hereſie*, even after they had been cenſur'd by whole *Univerſities*.

Nor indeed do they much diſſemble the Novelty of their opinions, or their firſt productions. They very ſincerely acknowledge that they are ordinarily hatch'd by the temerity of ſome particular perſon, who, under pretence of ſome *probable reaſon* that comes into his mind, preſumes to oppoſe the common ſentiment of all other Divines, and formes out of his own a *probable opinion*, which Time afterwards ripens and confirms. This is the acknowledgement of *Eſcobar*, in theſe words, *Tom.* 1. *in Præl. cap.* 4. *Though many perſons have treated of a matter with great care, and happen to be all of the ſame opinion after they had well conſidered the reaſons thereof, yet is it my judgement that a learned man may nevertheleſſe, with ſome probability, be of a contrary opinion, if he ſees there is any reaſon that is very pregnant for his ſentiment, and finds that the others have not ſufficiently clear'd up the buſineſſe. For thus were probable opinions firſt introduc'd into the Schooles.* HOC ENIM MODO PROBABILES OPINIONES FUERE IN SCHOLAS INTRODUCTÆ. *And to be ſhort* (adds he a little lower) *all theſe opinions, when they come firſt into the world, owe their production to* ONE SINGLE AUTHOR. *Whereupon, another Doctor agrees with him, becauſe that opinion, though newly aduanc'd ſeems probable to him.* CERTE *quælibet opinio* DUM SUSCITATUR, AB UNO ORTUM HABET AUTHORE. *Poſtea alius alii conſentiens ideo aſſenſum præſtitit, quia*

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RECENS ADINVENTA *opinio ſibi viſa eſt probabilis.*

Nay, this is not alwayes neceſſary. There are ſome probable opinions that proceed from no other dam then blind chance. Be it ſuppoſed that a Doctor, without ſo much as minding what he did hath broached ſome new and ſtrange imagination, which he himſelf thought not probable; There needs no more to give another doctor occaſion to make a new diſcovery in the Country of Probability. And this is no more then is ingenuouſly confeſſed by the ſame *Eſcobar*, in theſe terms: *I do only conclude an opinion to be probable when he that firſt found it out, judges it to be probable, and confirms it with a probable reaſon. But even when a doctrine, advanced by a doctor, is approved neither by himſelf, nor any other as true* (ETSI DOCTRINA ADDUCTA A DOCTORE, NEC A SE, NEC AB ALIO VERA ESSE AFFIRMETUR) *but is only propoſed as an argument to which an anſwer is required, or caſually brought in to explicate ſome other, or haply by way of inſtance, I nevertheleſs bring it into the qualification of* probable opinions, *when I find it maintainable by a rational reaſon,* SI RATIONABILI RATIONE INNITI VIDEO.

And yet your Honours may be pleaſed to take notice, that theſe fantaſtick conceits, which they themſelves acknowledge to be new, and newly introduced into the Schools, which they confeſs to be the aerial iſſue of their own ſpirits, the moſt corrupt of all Maſters, according to that remarkable expreſſion of Saint *Hierome*; *non quod à me ipſo dicici, hoc eſt à preſumptione, peſſimo præceptore*; theſe imaginations, unknown, according to their own acknowledgement, to all antiquity, are nevertheleſs to be thought certain and infallible paths to lead men to heaven. For it being their main deſign only to flatter men, and to bring them to their lure, they ſaw well enough, that it would amount to nothing to invent probable remiſſions of duty, if thoſe that followed them drew no other advantage thence, then that they were probably ſa-

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ved and probably damned. They have therefore thought themſelves obliged to get higher, and by a Myſtery unknowne to all Divinity and Reaſon make an allyance between probable ſinning, and the certainty of not ſinning.

Be pleaſed then to conſider the ſtrange ratiocination of all theſe late writers. If I kill another for a box on the eare, it is probable that I ſhall not ſinne, according to *Leſſius*, *Filliucius*, *Baldellus* : it is alſo probable that I ſhall ſinne, according to all the *Ancients*; it is therefore certaine that I ſhall not ſinne, by the principle of *Probability*. Whence it may be further inferred, that when ever they affirme it to be doubtfull whether an action be a ſinne, and contrary to the Law of God, they with the ſame breath maintaine, that it is not doubtfull, but undeniable, that if a man does it, he commies not any ſinne in the ſight of God.

'Tis upon this new kind of Logick, of concluding a certainty from an uncertainty, that they have laid the foundation of all Chriſtian Morality, taking this alwayes as an undenyable principle, That all the contrary opinions of the Caſuiſts are equally ſafe. OMNES OPINIONES PROBABILES SUNT ÆQUE TUTÆ. Not but that they are very ſenſible, that, of two contrary opinions upon the ſame point of Morality, it is neceſſary that one be true, and the other falſe; that one be conſonant to the law of God, and the other contrary thereto; but they nevertheleſſe ſtand upon it, that being both probable; becauſe there are Caſuiſts that hold as well one as the other, the conſcience derives equall ſecurity from both; that the judgements of men, even when they are deceaved and pervert the divine Law, puts us out of all danger as to what we might expect from the Law of God; and laſtly, that we may make as great advantages, in our journey towards heaven, of a probable falſity, as of the moſt certaine Truth; UT QUAMCUNQUE, as Eſcobar affirmes, VIARUM

RUM PRIMO DIVERSARUM INIERINT HOMINES, RECTA TENDANT AD SUPEROS.

What then muſt we think will become of that terrible ſaying of the wiſe man, which he hath repeated in two ſeverall places, at it were to make a greater impreſſion thereof in our minds, *There is a way that ſeemeth ſtraight unto man, and yet is that which leadeth unto hell*; If there needs no more then that a way ſeeme ſtreight to ſome Caſuiſt to lead us in a direct line to heaven, even when it is not ſtreight in the ſight of God? And what account will there be had of theſe words of JESUS CHRIST, *If the blind lead the blind, both fall into the ditch*, if two Caſuiſts, whereof the one is blind the other illuminated, becauſe the one maintaines that which is true, the other that which is falſe, are as infallible guides one as another?

We might have produced to your honours a whole cloud of Fathers, whoſe judgements are abſolutely oppoſite to this ſo dangrous imagination of theſe Caſuiſts; but we have thought it enough to weigh them by the doctrine onely of S. *Thomas*, who eſtabliſhes a quite contrary maxime, which he makes uſe of as a certaine principle whereby to reſolve other queſtions. For whereas there were in his time different opinions concerning this point viz: whether it were lawfull for a man to have a plurality of Prebendaries, as he himſelf acknowledges *quodl* 9. *art* 15. *Inveniuntur Theologi Theologis, & Juriſtæ Juriſtis contraria ſentire.* He therefore puts it to the queſtion in his *Quod l.* 8. *art.* 13. Whether this contrariety of opinions were a ſufficient ground for a man to forbeare the having of more then one, becauſe he could not do it without running himſelfe into ſome danger of ſinning. Now according to this new myſtery of *Probability*, there was not the leaſt occaſion to make any ſuch queſtion, it being evident, that a man might with ſafety of conſcience follow whether he thought good of the two opinions ſo authori-

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fed, and that there were not the leaſt danger of ſinning in either the one or the other. But the Divinity of that Saint is far different from this latter, and men were haply in his time ignorant of this ſo commodious an invention of complying with all the world. *A man*, ſaith he, *becomes guilty of ſinne, two manner of waies; one by acting againſt the Law of God, the other by acting againſt his own Conſcience.* NOW THAT WHICH is DONE AGAINST THE LAW OF GOD is ALWAIES EUILL, *and is not to be excuſed though it be according to a man's Conſcience. When there are therfore two contrary opinions of the ſame thing, it muſt neceſſarily be, that one is true and the other falſe; and conſequently, either the opinion of thoſe Doctors that maintaine it to be unlawfull to have ſeverall prebends, is true, and if it be ſo, he* WHO ACTS CONTRARY TO THAT TRUE OPINION, AND CONSEQUENTLY CONTRARY TO THE LAW OF GOD, IS NOT TO BE EXEMPTED FROM SINNE, THOUGH HE DO NOT THEREIN ACT AGAINST HIS CONSCIENCE. *But if that opinion be falſe, and that it were lawfull according to the law of God to have a plurality of Prebends, he that ſhould be perſwaded of it, ſhould not ſinne* &c.

Now we are to repreſent to your honours that this erroneous confidence in the opinions of men, though contrary to truth, which is ſo formally condemned by St. *Thomas*, after the Fathers, and according to the Scripture, is now become the maine hindge upon which they pretend that all caſes of Conſcience ought to be turned about. Theſe late writers treat as ignorant all thoſe that are not of their opinion; IGNORANTIÆ INVIDENTI CONDOLEAS, ſayes *Caramuel*, upon that occaſion; nay they are ſo far from any feare of the dreadfull conſequences of this irreclaimeable liberty they take to reduce all things to the predicament of *Probabilities*, that they conceive it to be an extraordinary ſervice done the Church, to mul-

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tiply them as much as they can. They out-vy one the other who ſhall invent moſt, and the greateſt panegyricks they make one the other, is grounded upon their introduction into the world of the greateſt number of new probabilities. *I have a reverence (ſaies Caramuel) for the ingenuity of the learned* Diana : *He muſt needs be an envious perſon who does not acknowledge, that by his induſtry many opinions are grown probable, which were not ſuch before him, and conſequently that thoſe who follow them ſinne not, though they had ſinned before.* 'Tis by the meanes of this infinite multitude of different probable opinions, whereof ſome are true, others falſe, that they ſo preſumptuouſly give out themſelves, that they have found ſeverall wayes to go to heaven, ſuch as extreamly facilitate the ſalvation of mankind ; for that if there were no other then the path of Truth, which is upon every point, the ſame and indiviſible, *men would find it too great a difficulty to travell in it, and one would be forced to joſtle the other out of his way.*

We cannot without horrour & ſhame entertaine your honours with theſe extravagances ; but they are ſuch only in their own principle, ſince they are but too too formally inferred from it. For if it be true that the Authority of theſe Caſuiſts can make opinions probable, and that it muſt be ſuppoſed that all probable opinions may ſafely be followed, as to matter of conſcience, though they permit a man to do that which is evill in it ſelfe, and contraty to the eternall truth, they have very much reaſon to conclude thence that the whole Church is extremely obliged to them, for that they have made Salvation a thing ſo eaſy for her children to attaine to, by the multitude of probable opinions, which they make it ſo much their boaſt that they have lately found out. But do they not with all give us juſt ground to complaine with the learned and pious *Guigues*, Generall of the Carthuſians ; *O Apoſtolorum tempora infeliciſſima! O viros illos ignorantiæ tenebris involutos,*

involutos, A omni miseratione dignissimos! qui ut ad vitam pertingerent, propter verba labiorum Dei, tam duras vias custodiebant, & hæc nostra compendia nesciebant. 'O 'how unhappy were the Apostles in their times! O 'how did those that lived then grope in deplorable 'darkneſſe! How were they to be bemoaned that they 'were not acquainted with any other way to go to 'heaven then those rough and austere ones which were 'chalked them by the word of God, and were ignorant 'of all these shifts and compendious methods of Pro-'bable opinions, never found out till this age of 'ours.

We doubt not but your honours are sufficiently satisfyed of the strangeneſſe of this doctrine in it selfe, and to what dreadfull extravagances it may open a gap and give encouragement. All errours in matter of Morality are very dangerous, becauſe they corrupt the Judgement, which discernes between good and evill, and is the originall of all actions. But this principle of *Probability* is much more dangerous, in so much that it may be called the generall poiſon of those envenomed sources, which communicates to them a particular infection far greater then that which they have of themselves. For instance, it muſt certainly be a damnable extravagance of opinion, to maintaine, as F. *Amicus* and *Caramuel do*, that men that have devoted their selves to a Religious kind of life (and therefore with much more reason those that are of the world) may kill those that intend to calumniate them: But the feare of damnation for following these Casuists, might haply stop their hands who were inclin'd thereto, if at the same time it were not demonstrated according to the genera'l doctrine of probability, that, of two probable opinions, it is as safe to follow one as the other, and consequently that there is as litle danger of offending God by killing, as there is in not killing.

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It were therefore but to little purpoſe for the Church to condemne the particular ſallyes of Licentiouſneſſe which theſe late Caſuiſts are guilty of, if your honours do not alſo take away that root whence they all derive life and growth. All the acknowledgement they will make of your Cenſure, ſhall be to confeſſe that your ſentiments are probable, but that they hinder not but that theirs are ſo too. Of this evaſion of theirs your honours have dayly experience in their attempts againſt the Hierarchy. For when they would maintaine, for inſtance, that the Regulars of any Religious Order, may with a ſafe conſcience make uſe of thoſe priviledges which are expreſſely revoked by the Councell of *Trent*; that, having preſented themſelves before you, though you had refuſed to approve them, they have nevertheleſſe, in defiance of your Authority, a power to heare Confeſſions; and laſtly, that having been once approv'd, they cannot be afterwards revoked, upon what do they ground all theſe ſo illegall pretentions? Upon the authority of one *Lopez*, one *Henriquez*, one *Sanchez*, one *Rodriguez*, one *Villalobos*, one *Portellus*, one *Diana*, and others of the ſame mettall, which are much more then needs to make an opinion probable. And if you ſhould oppoſe your Decrees to the temerity of theſe Caſuiſts, all the advantage you ſhall make of it will be, that you ſhall alſo make your opinion probable; your honours ſhall be cited as Maintainers of the negative, and *Eſcobar* ſhall diſcourſe thus upon the whole: *Regulares* POSSUNT, ET NON POSSUNT, *in foro conſcientiæ, ſuis uti privilegijs quoſt ſunt expreſſe per Tridentinum revocata, Lib. 6. Probl.* 16. p. 192. SUFFICIT ET NON SUFFICIT *petere approbationem, ut Regularis, ſi injuſtè ei denegetur, cenſeatur jure approbatus, Lib. 7. Probl.* 30. p. 269. That is to ſay, in a word, ſome hold the affirmative, others the Negative, you may believe, and you may do what you thinke good your ſelfe.

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Nor is it any more difficulty for your honours to imagine what confusion, and what disturbances this principle of *Probability* may occasion in the *state*, and what a bane it may prove to civill Society, when it shall be joined with their other maximes. Put the cases that Judges have any inclinations to favour their Friends, or to be revenged of their enemies, what encouragement will they not find to pervert all justice, with safety of conscience, in this maxime of *Escobar* and foure other Casuists; namely, *That they are not obliged to follow the more probable opinion, but that they may give sentence for him, who seeme to have lesse right of his side, and whose cause is made good by lesse probable reasons?* In like manner if the people fall into an humour of Rebellion, what pretences may they not find to colour their defection, in that other maxime of the same Author, viz; *That they may without any cause shewne, choose whether they will submit or no, to the ordinances of their Princes; though after a legall publication thereof*; If they have no mind to pay Taxes shall they ever be to seek for a lawfull excuse to be exempted, since that to effect it, there needs no more, according to these Casuists, then a litle probability, even though they cannot deny but that their Prince hath as much if not more reason to impose a Contribution upon them, then they have to deny the payment thereof? But we shall not trouble your honours with any more as to that point. What we have, and might say of it, we think two horrid to expresse. We have only said a word or too at the beginning of our Extract of Probability, which is enough to satisfy all those who have any affection for their Prince, as God obliges them to have, of what consequence this doctrine is, and how likely it is to receive, In such emergencies, as cannot be foreseene, but ought alwayes to be feared, the detestable maximes of a great number of these Casuists,

contrary

contrary to the ſafety of their perſons, and the ſoveraigne power which they derive onely from God himſelfe? They may ſeeme to be ſuppreſſed, but they will never be abſolutely extinguiſhed, while they flatter men with an aſſurance that they do not ſinne when they follow theſe late Authors, and that even when what they teach, is, in effect, contrary to the Law of God.

Theſe things well conſidered, who cannot but admire the ſtrange confidence of ſome perſons, who would have the complaints we have put up to your honours againſt theſe ſeditious maximes, to be looked on no otherwiſe then as an attempt prejudiciall to the well-fare of the ſtate. But our comfort is, that thoſe who make it their buſineſſe with ſo much zeale to promote the ſecurity and aggrandization thereof, are but too well aſſured of our perfect and inviolable fidelity thereto, ever to give any entertainment to thoſe bad impreſſions which ſome would have raiſed in them of us. It is well knowne that in the Aſſemblies where we are wont to meet, and which are authoriſed, not only by the cuſtome and approbation of our Arch-Biſhops but alſo by the Letters which it hath pleaſed his Majeſty to ſend us to that purpoſe, there is not the leaſt diſcourſe had concerning the publick affaires; no, our employment is about other things; Our thoughts are taken up only with the concernments of our Pariſhes, and the ſpirituall good of the Soules committed to our charge, becauſe that is the maine deſigne of our Functions.

Nor is it any other intereſt then that of thoſe Soules, ſo precious in the account of IESUS CHRIST, that obliges us to addreſſe our ſelves to your honours, to beſeech you, by the exerciſe of your Authority, to prevent the further eſtabliſhment of theſe ſtrange corruptions, now ſo much in vogue, to the diſhonour of Catholicks, and the ſcandall of hereticks.

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The Cenſure you ſhall paſſe upon them muſt needs be of extraordinay advantage to the Church, nay even to thoſe that are the maintainers and publiſhers of them; for if they acknowledge and ſubmit to your Decrees, they will returne into the way of Truth, out of which they had ſo ſtrangely wandred; and if they oppoſe them, as it is their ordinary courſe to do, it will be with this diſadvantage to them, that they ſhall loſe that erroneous beliefe whence they derive a power to deceive Soules, and which is, as well in regard of themſelves as of others, of all misfortunes the moſt deplorable. How ere it happen, you will deliver your own ſoules according to the language of the Scripture, and the ſentence of publick condemnation which you ſhall paſſe upon theſe pernicious opinions, ſhall prove your vindication before the tribunall of JESUS CHRIST, who will require a ſtrict account of the Paſtors of his Church, for all the abuſes, and all the diſorders, which they ſhall not have endeavoured to ſuppreſſe.

But for our parts, who are only called to the participation of a ſmall glimpſe of that power, whereof your honours ſhine in the meridian luſtre, all that it lyes in our power to do, is, to let you know, how earneſtly we diſire and pray for the reeſtabliſhment of Chriſtian Mortality in its pureneſſe and perfection, and by crying down theſe unhappy maximes among the people committed to our charge, preſerve nevertheleſſe union and peace even with thoſe that maintaine them, according to theſe excellent words of St. *Auguſtine*. *Quiſquis vel quod poteſt, arguendo corrigit, vel quod corrigere non poteſt, ſalvo pacis vinculo, excludit, vel quod, ſalvo pacis vinculo excludere, non poteſt, æquitate improbat, firmitate ſupportat, hic eſt pacificus, et ab iſto maledicto quod Scriptura dicit, Va his qui dicunt quod nequam bonum eſt, & quod bonum eſt nequam, omninò liber, prorſus ſecurus, penitùs alienus.*

Thus

Thus concluded and ordered in the Assembly of the Reverend the Curez of *Paris*, and presented to the honourable the Assembly Generall of the Clergie.

November, 24. 1656. and signed,

ROUSS, Cure of St. Roch, Syndic.
DU PUYS, Cure of the Sts Innocents Syndic.

The

THE PRINCIPLES And CONSEQUENCES Of PROBABILITY,

Explicated by CARAMUEL, *one of the most eminent among the late Casuists, in a book of his printed in the year,* 1652. *intituled.*

THEOLOGIA FUNDAMENTALIS.

THis extract comprehends the general principle of 'the new Morality, which is, the doctrin of 'Probability. The whole doctrin hath been taken out 'of one single Author, to the end, it might be the 'better perceived, that they are not loose and stragling 'Maximes that are not maintained but separately, and 'accordingly are not to be thought to have any cor-'respondence. To that effect, have we made choice 'of one of the most eminent and most learned of these 'Casuists, named *CARAMUEL*, a man yet living, 'and a person looked upon by the rest, as *the torch of all 'the great Wits of this Age, ingeniorum facem*, and one 'that is of such account among them, that they cannot 'be perswaded, that what the *great Caramuel*, as they 'call him, hath approved, should be condemned by any one. Nor is it on the other side to be doubted but

'but that he is excellently well read in the doctrin of 'these late Authors, since he openly professes that he 'reads in a manner no books but theirs, and that he 'should think his time lost in reading the antient Fa- 'thers. This is no more then what he declares him- 'self in these words *p.* 22. whence may be given a great 'guess of the genius of the man. *Non ego multum tem- poris impendo, aut PERDO, in veterum (Patrum) li- bris legendis; non quod contemnam illos, sed quòd omnia quæ pulchrè cogitârunt, jam sint à junioribus summo stu- dio et ingenio elimata.*

For the better understanding therefore of the doctrin 'of Probability which is the Trojan horse wherein is 'contained all the learning of these Casuists, it is to be 'observed, that the question is not whether there are 'probable opinions in Morality? That there are such, it is generally granted by all, though the number of 'them be infinitely less then what is imagined by those 'who make it their business to reduce the most infal- 'lible rules of manners into problematical questions, 'and can, without blushing, put out whole volums 'full of such decisions as these, never heard of before among divines; *Est, et non est*; *licet, et non licet*; 'peccat, et non peccat; *tenetur, et non tenetur*; *sufficit*, 'et non sufficit, as if the School of *Jesus Christ* were of 'a sudden degenerated into a School of *Sc*epticks and 'Pyrrhonians.

But the deadly poison of this doctrin consists in the 'fatal conjunctions of these *four* Maximes, which de- 'rive their unhappy influences on all the rest.

The *first* is, that, when there are different probable 'opinions upon any point, and that there are some 'who maintain a thing to be forbidden, others on the 'contrary hold it to be lawful, both these opinions 'are equally false in point of conscience. And though 'there is a necessity that one of the two should be false, 'and contrary to the law of God, yet may a man never- theless finde the way to Heaven in either of the two,

and may walk as ſecurely in that which is falſe, or in that which is true; *ut quamcunque duarum viarum primò diverſarum homines inierint rectà tendant ad ſuperos*: as *Eſcobar* ſayes, *Theol. Mor. Tom.* 1. in *Præl. cap.* 3.

The *ſecond* is, that a man is at liberty to make choiſe of the leſs probable and leſs ſafe opinion, by quitting the more probable and more ſafe. That it is to ſay, that when a man is in ſome doubt, whether it be a ſin or not, to commit ſuch an action, and that the opinion which maintains that it is a ſin to commit it ſeems the more probable to him, inſomuch, that all things conſidered, he is convinced that it is ſo, yet it is nevertheleſs lawful for him, with ſafety of conſcience, to do that action, which he is ſatisfied is more probably a ſin.

The *third* is, that an opinion is then probable when it is confirmed either by a reaſon, or a conſiderable authority; and that to make it ſuch, there is no neceſſity theſe two conditions ſhould meet together, either of them being ſufficient to do the buſineſs. The former kind of probability, they call *probabilitatem intrinſecam*, the latter, *probabilitatem extrinſecam*.

The *fourth* and laſt is, that, according to the general conſent of all Caſuiſts, an opinion is then probable, and may be commonly followed without any fear, when it is maintained by four grave Authors, and that there are diverſe who affirm, that the authority of one ſingle Author is ſufficient.

'Tis in the rivetting and twiſting together of theſe *four* Maximes that the doctrin of *Probability* conſiſts. From the preſent Extract as well as from thoſe which we brought in before, may eaſily be inferred the pernicious conſequences thereof. But to put a gag in their mouths who are ſo ready to maintain it, we need only tell them, that as well the ſtate, as Religion, is obliged to cruſh the Serpent, for that while there ſhall be any thing of life in it, it can never be prevented, but that the deteſtable maximes, ſuch as

reflect

reflect on the ſafety of ſoveraign Princes and Authority, which have been ſo often condemned by the Parliaments, the Univerſities, and Clergy of *France*, will ſtill continue probable and ſafe in point of conſcience, and will be looked on by thoſe that are inſtructed in that doctrine, as infallible wayes to lead men to Heaven; eſpecially ſince they have been taught and maintained, not only by one, nor by four, but by above twenty of the moſt eminent of theſe Caſuiſts.

To be ſhort, that we may in few words give a preſervative againſt this poiſon, which no man can conceive the leaſt ſuſpition of, wee ſhall lay down in this place, a remarkable paſſage out of St. *Thomas*, which clears up the whole controverſie.

St. THOMAS.

Quodl. 8. *Art.* 13.

Utrum, quando ſunt diverſæ opiniones de aliquo facto, ille qui ſequitur minùs tutam, peccet? Ut de pluralitate Præbendarum.

RESpondeo, dicendum, *quod duobus modis aliquis ad peccatum obligatur: uno modo, faciendo contra legem, ut cum aliquis fornicatur; alio modo, faciendo contra conſcientiam, etiamſi non ſit contra legem: ut ſi conſcientia*

dictat alicui, quod levare festucam de terra sit peccatum mortale. Ex conscientia autem obligatur aliquis ad peccatum, sive habeat certam fidem de contrario eius quod agit; sive etiam habeat opinionem cum aliquâ dubitatione. Illud autem quod agitur contra legem, semper est malum, nec excusatur per hoc quòd est secundum conscientiam: et similiter, quod est contra conscientiam, est malum, quamvis non sit contra legem. Quod autem nec contra conscientiam, nec contra legem est, non potest esse peccatum. Dicendum est ergo, quod, quando duæ sunt opiniones contrariæ de eodem, oportet esse alteram veram, et alteram falsam. Aut ergo ille, qui facit contra opinionem Magistrorum, utpote habendo plures præbendas, facit contra veram opinionem, et sic cum faciat contra legem Dei, non excusatur a peccato, quamvis non faciat contra conscientiam; sic enim contra legem dei facit. Aut illa opinio non est vera, sed magis contraria quàm iste sequitur, ita quod verè licet habere plures præbendas, et tunc distinguendum est: quia aut talis habet conscientiam de contrario, et sic iterum peccat, contra conscientiam faciens, quamvis non contra legem; aut non habet conscientiam de contrario sed certitudinem; sed tamen in quandam dubitationem inducitur contrarietate opinionum: et sic, si manente dubitatione plures præbendas habet, periculo se committit; et sic procul dubio peccat, utpote magis amans

mans beneficium temporale, quàm propriam ſalutem: aut ex contrariis opinionibus, in nullam dubitationem adducitur; et ſic non committit ſe diſcrimini, nec peccat.

St. THOMAS.

Quodl. 8. *Art.* 13.

Whether, when there are ſeveral opinions concerning the ſame matter of fact, he who follows the leſs ſafe, ſin or not? As for inſtance, concerning the plurality of Præbendries.

I Anſwer, and ſay, that a man may be liable to ſin two manner of wayes; one, when he does any thing againſt the law, as, for inſtance, when one commits fornication. The other, when he does a thing againſt his conſcience; as, if his conſcience ſhould tell him, that to take up a ſtraw of the ground, were a mortal ſin, and he ſhould nevertheleſs do it. Now a man is ſubject to ſin againſt his conſcience, whether he be perſwaded, that the opinion contrary to what he practiſeth is the more ſafe, or do but make ſome doubt thereof. But whatſoever is done againſt the law is alwayes evil, nor is it any way alleviated or excuſed, by pretending that it is according to a mans conſcience. And in like manner, what a man does againſt his conſcience is evil, though it be not againſt the Law. But what is neither

againſt conſcience, nor the law, cannot be ſin. It is therefore to be inferred, that, when there are two contrary opinions of the ſame matter of fact, it muſt neceſſarily be that one is true, and the other falſe. He therefore that acts contrary to the opinions of the more learned, as for inſtance, hath a plurality of prebendries, does either act againſt the true opinion, and conſequently doing that which is againſt the law of God, is not free from ſin, though he do not any thing contrary to his conſcience; for ſo he becomes a tranſgreſſor of the law of God. Or that opinion is not true, but rather the contrary thereto, ſo as that it is truly lawful for a man to have a plurality of prebendries, and then we muſt diſtinguiſh. For, either ſuch a man is convinced in conſcience of the contrary, and ſo falls into ſin on the other ſide, as doing what is contrary to the dictates of his conſcience. though not againſt the law; or he is aſſured in his own conſcience that the contrary cannot be right, and yet is not abſolutely ſatisfied but inclines to ſome doubtfulneſs by reaſon of the contrariety of opinions; and that being ſuppoſed, if, continuing in his doubtfulneſs, he hath a plurality of prebendries he puts himſelf into danger, and conſequently does certainly ſin, as one that rather mindes the proſecution of temporal advantages then his own ſalvation. Or, the contrariety of opinions raiſes nothing of doubtfulneſs in him; and if ſo, he neither runs himſelf into any danger, nor ſin.

A CATALOGUE OF THE PROPOSITIONS

Contained in the continuation of the Extract of diverſe corrupt propoſitions of the late Caſuiſts; collected by the Reverend the Curez of PARIS.

And preſented to the honourable the Aſſembly Generall of the Clergy of France, *the* 24. *of November* 1656.

BEING

The Summe of the PRINCIPLES *and* CONSEQUENCES *of* PROBABILITY *explicated by* Caramouel, *one of the moſt eminent among the late Caſuiſts, in a Book of his printed in the year* 1652. *Intituled,*

THEOLOGIA FUNDAMENTALIS.

I.

THere are two kinds of *Probability*, one proceeding from *Reaſon*, the other from *Authority*. That one

without the other is sufficient to make an opinion probable. That all probable opinions are equally safe in themselves. That it may so happen that the most gentle may be the most safe; And that it is lawfull for a man to follow the lesse probable. *Caramuel Theol. Fundam. p.* 132.

II.

That according to the generall consent of all Casuists, the authority of four Authors is sufficient to make an opinion probable; and by a necessary consequence, one single Author is also sufficient. *Caramuel Theol. Fundam. p.* 137.

III.

There are three conditions necessary to be supposed ere a man can affirm an action to be unlawfull, and if there be but one of the three wanting, he may affirm it to be lawfull. *Idem. ibid. p.* 138.

IV.

That *Bishops* cannot prohibit the books of the *Casuists*, otherwise then as marchandises, or as being accidentally prejudiciall, and that they cannot condemn them as pernicious. *Idem, ibid. p.* 89.

V.

That it is impossible a probable opinion should be condemn'd in it self, and that it is impossible also, that an opinion maintain'd by severall Doctours should not be probable. *Ibid. p.* 393.

VI.

That a probable opinion, that is to say, such as is maintained by the most eminent Casuists can never cease being probable and safe, if the contrary be not made an Article of faith by a new definition of the Church. And that a condemnation of a lower degree then that, cannot deprive it of its probability. *Ibid. pag.* 89.

VII.

That things being weigh'd and consider'd according to the doctrine of Probability, whatever some Casuists write

write to condemn certain unjuſtifiable opinions of the others, amounts to nothing; for that does not any way hinder but that the opinions of thoſe others remain as probable as ever. *Ibid. p.* 652.

VIII.

That, when there is as yet but one grave Author that hath purpoſely and out of deſign, treated of a caſe, his opinion is morally certain, and more then probable. An inſtance thereof taken from the doctrine of F. *Amicus*, who gives Religious men a permiſſion to kill thoſe that ſhould calumniate them. *Caramuel Theol. Fundam. p.* 545.

IX.

That men ought not to confront the civill and Eccleſiaſticall Lawes againſt the new opinions of the Caſuiſts, for that theſe being of a much later date then the Lawes, it cannot be thought that their opinions ſhould be expreſly condemned thereby. *Ibid. pag.* 549.

X.

That the inconveniences and dangerous conſequences attendant on probable opinions, do not any way hinder but that they are ſtill probable as ever. *Ibid.*

XI.

That Logick muſt be brought to a reformation, becauſe that which hath been hitherto taught is not ſufficiently conſiſtent with the doctrine of probability. *Ibid. p.* 550.

XII.

The uſe of the Doctrine of Probability in order to the authorization of the moſt miſchievous deciſions that may be. *Ibid. p.* 552. *&* *p.* 550.

XIII.

That the civill Magiſtrate, as, for inſtance, a Judge, cannot condemn thoſe that have followed a probable opinion, ſuch a one for example as hath killed another in the defence of his honour; and that as concerning *Excommunication* the caſe is the ſame. *Caramuel. Theol.*

Fundam. p. 202. Et in Commentario in Regul. S. Benedicti, l. 1. n. 65.

XIV.

That thoſe that follow the moſt gentle, that is to ſay, the moſt licentious of all the probable opinions, ſuch as are thoſe that are approved by *Diana*, ought to be called, not onely generous Souldiers, but alſo *Virgins*; becauſe thoſe opinions do enable men to behave themſelves, in all the precepts of the Church with ſuch purity, that they do not commit hereby ſo much as a veniall ſinne. *Caramuel in epiſtola ad Ant. Dianam. pag. 24.*

XV.

That with the aſſiſtance of probable opinions, a man do his duty as to what concerns the divine office, without ſo much as a veniall ſinne, what diſtraction ſoever he may be guilty of in the performance thereof, nay and that voluntary too; becauſe a man hath no more to do in ſuch a caſe, but to have a probable confidence that the Church obliges him not any further then to an externall recitation of it, and expects not any internall attention thereto. *Caramuel*, the more to recommend the advantages of this invention, declares openly, ſpeaking of himſelf, that he never ſo much as once in the year confeſs'd himſelf guilty of the leaſt veniall ſinne in ſaying over his Breviary, nay, on the contrary, that he might ſafely ſwear, that he had not committed any, though he knew himſelf chargeable with many diſtractions, and thoſe voluntary. *Caramuel. Theol. Fundam. p. 134.*

XVI.

That of two probable opinions that are contraries, the ſame perſon may, as his humour leads him, one while make uſe of the one, and immediately after put the other in practiſe; what inconvenience ſoever may happen thereby to his neighbour, it matters not. That this doctrine is true, what miſchief ſoever may be the conſequence thereof, nay though that by this change

of

of opinion a man exempts himſelf from the obſervation of the commandments of the Church. The reaſon whereof, is, that thoſe commandments are very ancient, and theſe compendious ſubtilties of a very late date; and conſequently, that the Church, having not foreſeen them, cannot be thought to have forbidden them. *Ibid. p.* 143.

XVII.

One example of the precedent doctrine produc'd by him, is, that a perſon having heard the clock ſtrike twelve, between Saturday night and *Sunday* morning, and thereupon eaten a good meals meat of Fleſh, if, after he hath ſo eaten, it ſtrike twelve again by ſome other clock, he may communicate the next day, as having not broken his faſt at all. The reaſon whereof is, that theſe two clocks are to be look'd upon as two probable opinions, and conſequently, that, according to the former, it was lawfull for a man to eat fleſh, as being already Sunday morning, and that according to the latter he might imagine himſelf not to have eaten on the Sunday, but onely on the Saterday. *Ibid. p.* 139.

XVIII.

A ſecond example is this, that an Eccleſiaſtick taking ſhip, and having brought with him onely his *Diurnal*, (according to the opinion of *Sanchez*, who affirms that a man performs his duty, as to the ſaying of the divine office, by ſaying onely what is in the *Diurnall*) may, when he is upon the *Sea*, chooſe whether he will ſay any thing of his Office at all, by changing his opinion, and following that of *Sancius* who ſayes that a man does not perform his duty, if he ſay nothing but what is in the *Diurnall*, and conſequently, he who hath only a *Diurnall* about him, is not oblig'd to any thing. *Ibid. p.* 138 *&* 134.

XIX.

That it may be inferr'd from the doctrine of Probability, by a ſound and logicall conſequence, that the Church

Church can neither command nor prohibit any action that is done in ſecret, and conſequently, that a man ſhould not commit any ſinne in eating fleſh on Fridayes, ſo it be done ſecretly, or in not ſaying over his Breviary, provided no body knew not any thing of it, &c. That theſe conſequences are improbable, and that nevertheleſſe they are dialectically drawn from the from the doctrine of Probable Opinions. So that this doctrine may produce in the Schooles a hereſie not unlike that of the *Independents* in *England*. *Caramuel*, *pag.* 205.

XX.

Certain ridiculous conſequences, though neceſſary, drawn by *Caramuel* from an opinion maintain'd by above eight Caſuiſts, and conſequently probable according to their Maximes.

1. Conſequence, which *Caramuel* approves in the place hereafter mentioned as moſt probable, is this, that a man confeſſing his ſinnes and thereupon receiving the communion at Eaſter ſatisfies the precept of the Church for two years, the precedent, and the ſubſequent.

2. Conſequence, is, that if a man ſay Mattins and Lands but once, towards the evening, he may ſatisfie the precept of ſaying them for that day and the next. *ibid.*

3. Conſequence, which he does not approve, but engages himſelf is rightly drawn from the ſame opinion, is, That 24. Monkes who ſhould ſay at the ſame time every one a Leſſon and an anſwer of Matins, would all acquit themſelves of the obligation that lyes upon them concerning the Leſſons and the Anſwers. *ibid. p* 225.

4. Conſequence, is, that, when two perſons ſay over their Breviaries at the ſame time, they may repeat each of them his verſe at the ſame time, not troubling themſelves about any thing of attention to what they do, becauſe it is not any way neceſſary.

5. Con-

5. Conſequence is, that it is ſufficient to ſay onely once, whatever is to be repeated in ſeverall parts of the Office, as the *Pater noſter*, *Deus in adjutorium*; *&c.* This opinion ſeems probable to him.

6. Conſequence, is, that a man ſatisfies the obligation that lyes upon him to ſay the Roſary, by ſaying onely one *Pater*, and one *Ave*.

XXI.

An impious objection, grounded on the Doctrine of *Probability*, tending to prove, that a man may be ſaved in any ſect or hereſie, propoſed by *Caramuel*, under the name of a *Lutheran*, without any anſwer brought by him thereto. *pag.* 472.

The

THE CENSURE Of the books of *CARAMOUEL*,

BY

The late Archbiſhop of MÆCHLIN,

WHEREIN

The toleration of the new Probable Opinions is particularly condemned.

JAMES, by the providence of God, and the Holy Apoſtolick See, Archbiſhop of *Mæchlin*, to all thoſe to whom theſe preſents ſhall come, greeting in our Lord Jeſus Chriſt. Upon information made unto us, that the Bookſellers of our Dioceſſe ſold and uttered certain Books of Divinity ſet forth by *John Caramouel Lobkowits*, Doctour in Divinity, containing abundance of Propoſitions whereat the more knowing and devout ſort of people are very much ſcandaliz'd; we have caus'd the doctrine contained in thoſe books, to be very diligently examin'd by ſeverall Divines; to the end that if there were any thing of venome therein, ſuch as might prove deſtructive to the ſouls committed to our charge, we might accordingly apply ſuch convenient remedies, as ſhould prevent their deſtruction. Having therefore had a faithfull report made us by thoſe Divines of the ſtrict

ſtrict examination they had made, and finding thereby that the ſaid Author does advance ſeverall ſtrange and impious propoſitions, which open a broad way to caſt ſouls into eternall damnation; and that he propoſes, with an inſupportable imprudence, many doubts contrary to the moſt certain principles of Divinity, by oppoſing weak and triviall reaſons thereto, to which he doth not bring any ſolutions; and conſequently that the ſaid Author doth countenance execrable opinions, ſuch as a man cannot reflect on without horrour; as if he had made it his deſign to undermine the funndations of ſound doctrine, that ſo he might afterwards with more eaſe over-turne the whole ſuperſtructure; and laſtly that in many places he confidently declares, that it is his deſigne to make many opinions probable, ſo to make abundance of things be thought lawfull, which have hitherto been accounted ſinnes; by that means making more broad and more eaſie, every day then other, the way that leads to heaven, as if he could by his new ſubtilties put the impoſture upon *Jeſus Chriſt* who ſayes in his Goſpel; *Enter in at the ſtraight gate; for the gate which leadeth unto death is large, and the way that leadeth thereto broad and ſpacious, and many there are that enter in at that Gate.* But that the gate which leadeth unto life, is narrow, and that the way that leadeth thereto is ſtraight, and that there are few that find it. Conceiving our ſelves therefore oblig'd out of a conſideration of our paſtorall charge, to ſet as far as we can from this broad gate and this ſpacious way, the ſheep whereof we are to be accountable, we have thought it abſolutely neceſſary, to forbid the reading of all the books, which that Authour hath ſet out, or ſhall ſet out for the future, unleſſe it be that they are approved by us, or ſuch other perſons as ſhall be commiſſionated by us to that purpoſe. We therefore very ſtrictly charge all the faithfull of our Dioceſſe to forbear the Printing,

ſelling,

ſelling, buying reading or retaining any of all the ſaid books, enjoyning all thoſe that now have or hereafter may have any of them, to bring them unto us, within fifteen dayes after the publication of theſe preſents, to the end that we may diſpoſe thereof, as we ſhall ſee convenient. Dated at *Bruſſels*, the 18. of *February*, 1955. Signed thus;

JAMES, Arch-biſhop of *Mechlin*.

Bruſſels, Printed by *Martin de Boſſuyt*, Printer to the City, in the *Stone-Pereet*, at the ſign of S. *Peter*. M. DC. LV.

A N

AN EXTRACT

Of certain PROPOSITIONS, out of a very late Author, a *Jeſuit*, named MASCARENNAS, printed by *Cramoiſy*, in the year, 1656. and not publickly ſold but ſince *October* in the ſaid year.

The Book is dedicated to the Virgin Mary, *and the Author declares in his Epiſtle, that he teaches and maintains no more then what he had learn't from her, as his Miſtreſs, and that it was by a certain inſpiration from her that he writ it. Now it may be judged by ſome of theſe deciſions, whether it be a work conſiſtent with thoſe pretended inſpirations, and the purity of that Virgin to whom it is addreſſed.*

I.

THat whatſoever the *Church* ſuffers to be taught and publiſhed by the *Caſuiſts*, ought to be accounted lawful; and conſequently, that a man ſatisfies the precept of hearing Maſſe, when he hears two halfs thereof from two ſeveral prieſts, whether it be at ſeveral times or at the ſame time. *Tract.* 5. *n.* 491.

That

II.

That either a ſecular perſon, or a Prieſt being fallen into any kinde of impurity whatſoever, nay, though ſuch as are againſt nature, may, without ſo much as the leaſt venial ſin, (nay, are to be commended for it if they do) communicate the very ſame day, after they have made their confeſſion thereof. That whereas there were heretofore laws in the Church contrary to this tenent, they are now abrogated by the general cuſtome of the whole earth. That the confeſſour ought to adviſe his penitent to receive the Euchariſt the very day that he is fallen into ſuch crimes; and that the vow or reſolution any one might have made, not to come to the Lords Table in that condition, were nul. *tr.* 4. *de Sacroſ. Euch. Sacramento, diſp.* 5. *c.* 7. *p.* 239.

F. Bauny Jeſ. *Theol. Mor. tr.* 10. *p:* 457. treating of the ſame queſtion, upon a caſe propoſed of a Prieſt that ſhould have the confidence to ſay Maſſe the ſame day that he had committed ſome horrid crime, follows the ſame ſentiment of *Sancius*, and is approved by *Maſcarenhas*, who very roundly declares, that it is no more then what may be followed in the practick.

III.

That ſacrilegious communions produce Grace as ſoon as a man hath cleanſed himſelf by confeſſion, and conſequently he that had received an infinite number of ſuch communions, or a Prieſt that had ſaid Maſſe ten times every day, contrary to the precept of the Church, and that in a polluted condition, would become moſt ſanctified in a moment, aſſoon as he had made an act of contrition, or of attrition with confeſſion. *Tr.* 1. *de ſacram. in genere diſp.* 4. *c.* 5. *p.* 47.

IV.

That a Prieſt, who without any neceſſity, but meerly

meerly out of pure malice ſays Maſſe in a condition of mortal ſin, without making any confeſſion before hand, is not obliged to ſatisfie the obligation that lies on him according to the Councel of *Trent*, of confeſſing himſelf affoon as may be: becauſe the Councel ſpeaks only of ſuch as have omitted confeſſion in a caſe of neceſſity, and not of thoſe who have omitted it out of a malicious deſign. *Tr.* 4. *de ſacroſ. Euchar. ſacram. diſp.* 5. *c.* 6. *p.* 236.

V.

That, abſolutely ſpeaking, it is not ſo much as a venial ſin to omit the Sacrament of *Confirmation*; a tenent that hath been condemned by the Biſhops of *France*, and by the Colledge of *Sorbonne* in the cenſure paſſed on certain books of the *Jeſuits* of England. *Tra.* 3. *de ſacram. Confirmat. diſp.* 4. *c.* 3. *p.* 152.

VI.

That when a man who hath committed an action, would, to know whether it be a ſin or no, bring it to the teſt of ſeveral probable opinions, he is not obliged to confeſs himſelf of that doubtful ſin, even though he inclines more to the opinion that makes it a ſin, then the other. *Tra.* 4. *de ſacram. Euchar. diſp.* 5. *c.* 4. *p.* 227.

VII.

That he that goes to Maſſe, to take his opportunity to look on a woman with unchaſte deſires, and who, were it not for that end, would not go thither at all, fulfils the precept of hearing Maſſe, even though he had an expreſs intention not to fulfil it. *Tract.* 5. *n.* 518.

A LIST,

Of many dangerous Propoſitions taken out of the Late Caſuiſts, and particularly, out of the firſt Tome, in folio, *of the new Morall Theologie of ESCOBAR, a JESUIT, Printed not long ſince at* Lyons, *and dedicated to the* Generall *of the* Jeſuits.

There is one thing will haply be much wondred at in this Liſt, and that is the odde ſtile and manner of expreſſion familiar with *Eſcobar*, as, *Licet & non licet; peccat, et non peccat. &c.* It is therefore but neceſſary there ſhould be ſome account given of his meaning thereby; which is only this, that a thing is allowable according to ſome Caſuiſts, and is not according to others. Thence he concludes that the thing in queſtion is infallibly lawfull according to the principle of *Probability*, which he layes down as the corner-ſtone, at the very beginning of his work, as may be ſeen by the firſt propoſition. It is not to be doubted but this manner of treating of Chriſtian Morality will ſeeme ridiculous to perſons of underſtanding and ſound judgement, but it muſt needs draw groanes from the breaſts of thoſe that have any tenderneſſe for piety, and will juſtify before all the world, what a right character is given by the late Biſhop of *Bellay* in one of his Bookes, of theſe Refiners of the rules whereby mens Conſciences are to be directed. *'Tis principally*, ſaith he, *in that part of* Theologie

Theologie *which is called* Morall, *that they diſcover the utmoſt of their extravagances, playing the Sophiſters ſo peremptorily in things that concerne the Law of God and humane actions, that, as they dayly find out new ſinnes, and make new diſcoveries in the unknowne world of Vice, ſo have they a way to ſubdue what they diſcover, ravelling and unravelling ſinnes as their humour inclines or diverts them, framing mens conſciences, or rather making ſport with them as they pleaſe themſelves.* It is and is not, *is the motto and deviſe of this kind of ſcience. Would you have ſuch an action to be guilty of any ſinne? They will turne that ſide of the picture towards you which ſhall repreſent it as ſuch. Is it expedient there ſhould not be any ſinne in it? They will turne the other ſide towards you. This is the true Lesbian rule which bends it ſelf to the thing it is to meaſure. Every yeare, what do I ſay, every yeare? No, every month, nay, every quarter of the moone, the Society of the Indies furniſhes us with ſome new Caſuiſt or other. There it is that they twiſt and untwiſt ſinnes, in ſo much that what was ſinne laſt yeare, is no ſuch thing this yeare, and what is not ſuch this yeare, ſhall haply be the next, if there be any neceſſity for it.*

I.

That all probable opinions are equally ſafe in point of conſcience. Whence it muſt needs follow, that, when ſome Caſuiſts affirme a thing to be lawfull, and others hold that it is not, it is not to be doubted but that it is lawfull, and that all the world may, without any ſinne, follow ſuch an opinion. *Eſcobar, Theol. Mor. Tom.* 1. *l.* 2. *Sect.* 1. *c.* 2. *p.* 34.

II.

That it is Carfull to conſult ſeverall Doctors, till ſuch time as that we meet with ſome one that anſwers us according to a probable opinion that ſpeaks favourably on our ſide. *Eſcobar, Theol, Mor. Tom.* 1. *l.* 2. *Sect.* 2. *c.* 6. *Probl.* 7. *p.* 39.

III.

III.

That Kings may impoſe a tribute as juſt, according to a probable opinion, and that the people may refuſe to pay it, as being unjuſt, according to another probable opinion. *Eſcobar, Theol. Mor. Tom.* 1. *l.* 2. *Sect.* 2. *c.* 6. *Probl.* 18. *p.* 43.

IV.

That Subjects do not ſinne, when they refuſe, without any reaſon alledged, to ſubmit to a Law whereof there hath been a legall proclamation made by their Prince. *Eſcobar, Theol. Mor. Tom.* 1. *l.* 5. *Sect.* 2. *c.* 14. *probl.* 13. *p.* 160.

V.

That Clergy men are not ſubject to Secular Princes, and that they are not obliged to any obedience to their Lawes, even though thoſe Lawes are not any way contrary to the ſtate Eccleſiaſticall, *Eſcobar, Tr.* 1. *Exam.* 1. *c.* 5. *Num.* 34. *et Sequent.*

VI.

That a man proſcribed and out-lawed by a Temporall Prince may not be killed out of his territories, but that he who is proſcribed by the Pope may be killed in any part of the world, becauſe his juriſdiction extends over all. *Eſcobar, Moral. Theol. tr.* 1. *Exam.* 7. *c.* 3. *Praxis ex Doctoribus Societatis.*

VII.

That the Lawes which inflict penalties on thoſe that ſhall do certaine Actions, are not obligatory in point of conſcience, even though the matter be of great importance. *Eſcobar, Theol. Moral. Tom.* 1. *l.* 5. *Sect.* 2. *c.* 17. *Probl.* 26. *p.* 164.

VIII.

That a *Judge*, as well ſuperiour, as inferiour, may give ſentence according to one probable opinion, quitting another opinion that is more probable. In like manner, that a *Phyſician* may preſcribe a thing that is leſſe likely to cure his patient, inſtead of that which he

he conceives he may with more probability and ſafety adminiſter. *Eſcobar, Theol. Moral. Tom.* 1. *l.* 2. *Sect.* 2. *c.* 6. *probl.* 14. *p.* 42.

IX.

That, conſidering Juſtice ſimply in it ſelfe, a Judge may lawfully take a Summe of mony to give ſentence for which of the parties he pleaſes, when both have equall right. *Eſcobar, Moral. Theol. tr.* 3. *Exam.* 2. *c.* 6. *Praxis ex Societ, Jeſu Doctoribus.*

X.

That, in civill Contracts, he who had externally obliged himſelfe either by word or writing, and who had not at the ſame time any intention to be internally obliged, is not in conſcience engaged to performance, and may ſecretly take back againe that which he had ſold, reſtoring the price he had received. *Eſcobar, Theol. Moral. Tom.* 1. *l.* 10. *Sect.* 2. *c.* 16. *Probl.* 20. *p.* 462.

XI.

That according to a probable opinion, deciding that a taxe impoſed upon Merchandiſes is not juſt, it is lawfull for a man to uſe falſe weights to gaine the more; and that, if he be charged with ſo doing, he may deny it by oath, making uſe of equivocall expreſſions, when he is brought upon Interogatories before a Judge. *Eſcobar Moral. Theol. tr.* 1. *Exam.* 3. *c.* 7. *Praxis ex Societ. Doctor.*

XII.

That a Sonne, who lives in the houſe with his Father, may exact a certaine recompence for the ſervices he does him, and in caſe he do not give him any, he may with a ſafe conſcience ſteale from his Father. *Eſcobar Moral. Theol. tr.* 3. *Exam.* 9. *c.* 4. *Praxis ex Societ. Jeſu. Doctoribus.*

XIII.

That a man does not become irregular, that is to ſay, incapable of Eccleſiaſticall adminiſtrations, for having procured and been the occaſion of an abortion, if he be

be in any doubt whether the fruit of the wombe were quick. *Escobar Moral. Theol. tr. 4. Exam. 6. c. 5. Praxis ex Societ. Jes. Doctor.*

XIV.

That an Eccleſiaſtick ſurpriſed in Adultery, if he kill the womanes husband whom he hath abuſed in his owne defence, is not for that irregular. *Eſcobar Theol. Moral. tr. 4. Exam. 6. c. 5. Praxis ex Societ. Jes. Doctor.*

XV.

That a man condemned to the Galleyes is not irregular. *Eſcobar, Moral. Theol. tr. 4. Exam. 6. c. 5. Praxis ex Societ Jeſu Doctor.*

XVI.

That when the Church, doth, upon paine of Excommunication, forbid the reading of Bookes written by hereticks, ſhe does not in that prohibition comprehend thoſe who cauſe them to be read by others; the reaſon is, that, to cauſe a thing to be read is not the ſame as to read it. *Eſcobar, Theol. Moral. l. 7. Sect. 2. c. 33. Probl. 59. p. 289.*

XVII.

That it is not Simony for a man to give mony to another, to the end he might employ his intereſt with the Patrone of a Living, to procure the ſaid Living for him. *Eſcobar, Theol. Moral. tr. 6. Exam. 2. c. 6. Praxis ex Societ. Jeſu Doctor.*

XVIII.

That a diſpenſation is in force, though the cauſe, upon allegation whereof it was obtained, be abſolutely ceaſed. For inſtance, when a man hath obtained a diſpenſation, not to ſay over his Breviary, by reaſon of ſome inconvenience it may be to his ſight, he ſhall not be obliged to do it, when that inconvenience is removed. *Eſcobar, Moral, Theol. tr. 1. exam. 16. c. 4. Praxis ex Doctoribus Societ. Jeſu.*

XIX.

That it is not ſo much as a veniall ſinne to make uſe

uſe of a Diſpenſation procured without any legall cauſe alledged. *Eſcobar, Moral. Theol. tr.* 1. *exam.* 16. *c.* 4. *Praxis ex doctor. Societ. Jeſu.*

XX.

That where the Pope ſimply enjoines men to give almes, to gaine Indulgences, it is ſufficient if a man give but a halfe-peny. *Eſcobar, Moral. Theol, tr.* 7. *ex.* 5. c, 8. *Praxis ex Societ. Jes. Doctor.*

XXI.

That workes, that are good in themſelves, but are ſinnes, and thoſe mortall, by reaſon of the evill end whereto they are referred, are ſufficient, in order to the gaining of Indulgences. *Eſcobar Moral. Theol. tr.* 7. *exam.* 5. *Praxis ex Societ. Jeſu. Doctor.*

XXII.

That a priviledge is good and authentick, though it be obtained by diſcovering but ſome part of the truth, and in ſuch manner that it had not been obtained, if there had been an abſolute diſcovery made of the Truth. *Eſcobar, Theol. Moral. Tom.* 1. *l.* 6. *Sect.* 2. *c.* 10. *Probl.* 6. *p.* 187.

XXIII.

That it is lawfull upon occaſion of ſome great feare, to make uſe of diſſimulation in the adminiſtration of the Sacraments, as for a man to make as if he conſecrated, by pronouncing the words without attention. *Eſcobar Theol. Moral. Tom.* 1. *l.* 1. *Sect.* 2. c. 7. *Probl.* 26. p. 27.

XXIV.

That it is no ſinne to contract a marriadge by perſonation, as if it were in a play upon the ſtage, by uſing equivocall expreſſions to elude the Church, when one is forced thereto by a great feare. *Eſcobar. Theol. Tom.* 1. *l.* 1. *Sect.* 11. c. 7. *Probl.* 24. p. 26.

XXV.

That, by vertue of the Bull called *Cruciata*, a man may be diſpenſed of the vow he had made, or oath he

had taken, not to commit Fornication or any other ſinne; though a man can not be diſpenſed of an oath he had taken about any concernement of his neighbour. *Eſcobar. tr.* 1. *Exam.* 17. *n.* 144. *Idem, Theol. Moral. Tom.* 1. *l.* 7. *Sect.* 1. *n.* 245.

XXVI.

That, coming to the Preface, a man is not obliged to heare the reſt of the Maſſe, at a place where there is but one Maſſe ſaid. *Eſcobar Moral. Theol. tr.* 1. *Exam.* 8. *c.* 3. *Praxis ex Soc Jeſu Doctor.*

XXVII.

That a man, who hath the reputation to be extreamly given to Women, does not commit any mortall ſinne in ſolliciting a Woman to condeſcend to his deſires, when he does not intend to put his deſigne in execution. *Eſcobar Moral. Theol. tr.* 1. *Exam.* 8. *c.* 3. *Praxis ex Societ. Jeſu doctor.*

XXVIII.

That a perſon, having played the Fortune-teller through an expreſſe invocation of the Devill, is not obliged in his Confeſſion to diſcover any further then that he hath anſwered a queſtion propoſed to him, or told ones fortune. *Eſcobar Theol. Moral. tom.* 1. *l.* 3. *Sect.* 2. *c.* 10. *Probl.* 52. *p.* 102.

There may be further ſeene very ſtrange eluſions, as to the Sincerity of confeſſion, which out of very ſhame are not brought upon the ſtage; in the ſame Eſcobar, *Theol. Moral. Tom.* 1. *l.* 3. *Num.* 256. 294. 300. 302. 323.

XXIX.

That it is no mortall ſinne to preach, principally out of a conſideration of vain glory, or for mony. *Eſcobar, Moral. Theol. tr.* 6. *exam.* 7. *c.* 7. *Praxis, p.* 954.

XXX.

That it is lawfull for Catholicks to appeare at the Font, and anſwer for the children which the Miniſters baptiſe. *Eſcobar, Moral, Theol. tr.* 7. *ex.* 2. *c.* 4. *Praxis p.* 980.

XXXI.

XXXI.

That it is lawfull for a man to let his houſe to common ſtrumpets, who, he knowes before hand, will make it a place of publick proſtitution, not requiring ſo much as any reaſon why he ſhould be excuſed for ſo doing, *etiam nullâ juſtâ cauſâ excuſante. Sanchez* in *Sum.* l. 1. c. 7. *Num.* 10. The ſame thing is alſo maintained by others, Jeſuits, as *Vaſquez, in opuſc. de Scandalo.* p. 43. a. 6. du. 5. n. 48. *Rebellius*, l. 14. q. 17. n. 8. *Caſtrus Palaus.* t. 1. tr. 6. *diſ.* 9. *pun.* 12. n. 1. *Azor*, and *Valentia* cited by *Sanchez*.

XXXII.

The ſeverall wayes that Servants may conſcientiouſly contribute to the debauches of their Maſters, according to the doctrine of theſe Caſuiſts. *Gaſpar Hurtado*, a Jeſuit, *apud Dianam* 5. *part.* p. 435. *Eſcobar. Moral. Theol. tr.* 7. *Exam.* 4. c. 8. n. 223.

XXXIII.

After what a ſtrange manner theſe late Caſuiſts do elude and bring into contempt the moſt wholſome regulations of the Church, and the moſt neceſſary proviſions ſhe hath made to ſtop the courſe of the moſt preſumptuous crimes, ſuch as are Blaſphemies, by falſely affirming that they are abrogated by a contrary cuſtome. *Thomas Sanchez*, in *Sum.* l. 2. c. 32. n. 44.

XXXIV.

That a Cure or Paſtor of the Church is diſcharged from the obligation he ſtands in to endeavour the inſtruction of his people, when he cannot do it of himſelfe by reaſon of his ignorance, and that he hath not the means to have it done by another, by reaſon of the ſmall profits of his Cure. *Bauny* Jeſ. *Tract.* 10. *De Preſbyteris et Parochis.* q. 32. p. 488.

XXXV.

That a man does not commit any ſinne, or is guilty of any irreverence towards God, when he preſumes to addreſſe himſelfe to him in his Devotions, having an

actuall inclination mortally to offend him. *Sanchez, Opuſcul. Mor.* l. 7. c. 2. *du.* 9.

XXXVI.

That a Prieſt who ſhould every day ſay the Office proper to Eaſter, without any reaſon for ſo doing, ſhould be guilty only of a veniall ſinne, and that if he had any reaſon to do ſo, he ſhould not ſinne at all. *Caramuel, Theol. Fundam.* p. 520.

XXXVII.

That he who hath a will to commit all the veniall ſinnes that are, doth not ſinne mortally. *Granados, Diana, Mucha,* cited by *Eſcobar, Theol. Moral.* l. 3. p. 83.

XXXVIII.

That it is a ſcruple very much to be blamed for a man to ſay in his Confeſſion, that he hath committed a fault, being ſatisfied in himſelfe that he did ill. *Bauny.* tr. 4. *de Pœnit.* q. 15. p. 138.

XXXIX.

That it is no injury done to the paternall power a man hath over his children, for another to perſwade his daughter to run away with him, in order to a clandeſtine marriage, againſt her Fathers conſent. *Bauny, Theol. Moral.* tr. 12. *de impedimento raptûs,* p. 721.

XL.

That it is probable by Authority, and certaine in reaſon, that a husband may without any ſinne kill his wife ſurpriſed in Adultery, and a Father his daughter; And that the Lawes of the Church, which condemne that action, oblige only Eccleſiaſticks [*who cannot have wives or daughters*] and not ſecular perſons. *Caramuel, Theol. Fundam.* p. 737.

XLI.

That it is lawfull for a man, in order to the preſervation of his voice, to make himſelfe an Eunuch, contrary to all civill and canonicall Lawes, which expreſſely forbid it. What good opinions theſe Caſuiſts have one of another. *Caramuel. Theol. Fundam.* p. 555. and 556.

XLII.

XLII.

That if an Jnfidell find any thing of probability in his own falſe Religion, he is not obliged to embrace the Chriſtian Faith propoſed to him, though he find himſelfe more inclined to believe the latter, unleſſe it be at the point of death, according to ſome, nay, he is not obliged even at the point of death according to others. *Thomas Sanchez*, *Sancius*, and *Diana*, cited by *Eſcobar. Theol. Moral.* p. 39.

XLIII.

That there is no neceſſity, that, a man ready to dy, ſhould, in order to the receiving of the remiſſion of his ſinnes of God, have a true deſire to reforme his life, if God ſhould ſpare it him a while; and that he may obtaine it by the abſolution of the Prieſt, though he be in ſuch a diſpoſition as to matter of repentance, that if he were but confident he ſhould live any longer, he would neither confeſſe nor quit his ſinnes at all. *Petrus Michael de San Roman*, Jeſuit, *Expedit. & ſpiritualium Societ. Jeſu.* l. 3. c. 7. p. 78.

A LETTER,
Written by the Reverend Father in God,
JAMES BOONEN.
Arch-Biſhop of *Maechlin.*

To their Eminences the *Cardinals* of the Inquiſition at *Rome*, to whom the *Jeſuits* had appealed from his Ordinances.

Faithfully tranſlated out of the Latine into French, and out of French into Engliſh.

ARGUMENT.

Complaint being made to the Arch-Biſhop of Maechlin, *of the remiſneſs of certain Confeſſors, he cauſeth an Extract to be made of certain Articles or Propoſitions maintained and practiſed*

practiſed by ſome, which who would not renounce the practiſe of were not to be admitted to hear Confeſſions. The Jeſuits *not only diſpute, but maintain them, whereupon they are denied approbation: they appeal to the Cardinals of the Inquiſition at* Rome, *who write to the ſaid Arch-Biſhop to approve them, which gave occaſion of the enſuing* LETTER.

MAY IT PLEASE YOUR EMINENCES,

ON the 21. of *May*, came to my hands the Letter which your ſacred Congregation was pleaſed to write to me of the 18. of *April*, whereby you give me to underſtand, that, deſirous to ſatisfie in ſome meaſure the Rector of the *Jeſuits* Colledge at *Louuaine*, which is within this Dioceſs, you have thought fit to enjoyn me, not to deny ſuch Prieſts of that Colledge as ſhall have been examined and approved, a permiſſion to hear the confeſſions of ſecular perſons; unleſs it were, that, meeting with any thing I ſhould be troubled at in ſo doing, I did, within three moneths, repreſent unto your ſacred Congregation, the juſt cauſes that hindred me from granting that permiſſion; in which caſe if I neglect to give you ſatisfaction, ſome other Biſhop ſhould be empowered to examine and approve them.

This your Eminences may well imagine muſt needs be no ſmall affliction to me, nay, that I cannot but be much more troubled at it then I am well able to expreſs; ſince that, being come to the extremities of old age, and upon the point of my departure hence, to go and give an account to the ſupream Judge, of my adminiſtration, I finde, that, not only, the world is already full of malice; but alſo that it degenerates

dayly more and more into wickedneſs, becauſe charity waxeth cold. Deſirous to finde out ſome reaſon thereof, I have often both obſerved, it my ſelf, and have it from the information and judgement of ſeveral perſons, whoſe integrity, zeal, experience, and learning I am well ſatisfied of, that the principal cauſe of this deplorable degeneration and diſorder, proceeds from the over-indulgence of many confeſſours who are ready enough to open trap-doors to let men into diſſolution and Libertiniſme, taking for ſecurity for their ſo doing ſome new opinions of certain divines, who, inſtead of meaſuring their proceedings by the practiſe of Evangelical Truths and the rules of good life, which have been left us by the holy Fathers, make it their main buſineſs to finde out new excuſes to confirm thoſe, which ſinners themſelves are wont to alledge, to palliate their ſins, and to cover with the cloak of *Probability*, the ignominy and ſhamefulneſs of their crimes. It is of ſuch perſons as theſe that the Prophet *Ezechiel* hath ſaid in the Scripture. *Wo unto thoſe that ſow cuſhions under the elbows of men, and lay pillows under their heads, that they might deceive them.*

Theſe pernicious extravagances are now come to that height, that there were requiſite not a Letter, but whole volumes, if a man ſhould make but a ſimple extract, out of ſome of their books and practiſes, of all thoſe unheard of paradoxes, whereby they at this day elude the precepts of the Church, concerning the obſervation of Faſting, Feſtival dayes, and the recitation of the Canonical Hours; whereby they palliate Simonies, private Revenges, Lyes and Perjuries; whereby they enervate, and bring in a manner to nothing the obligation which lies upon men to avoid the occaſions of falling into ſin; and in fine thoſe paradoxes whereby they expoſe to an evident danger of nullity, the efficaciouſneſs and power of the Sacraments. Now as it is in a manner natural to men to approve thoſe diſſolute maximes which any way flatter their irregular apprehenſi-

ons,

ons, ſo muſt it needs happen, that thoſe, who are the Authors thereof, taking it for granted by the eaſie entertainment they meet with in the world, that they had done a very conſiderable ſervice therein, cannot but preſumptuouſly imagine in themſelves, that they dayly more and more enlarge the way to Heaven, by the means of their *Probability*, that is to ſay, take away the bounds and meers of that ſtraight way which leads to life, planted by the hands of *Jeſus Chriſt* himſelf, who is eternal and unchangeable truth, and remove them out of their places as far as they can by ſuch inventions, as proceed from no other principle then themſelves.

Having received ſeveral complaints againſt this erroneous and dangerous kinde of Theologie, from thoſe who have a certain zeal and tenderneſs for a more ſolid doctrin, and a more chriſtian diſcipline; and finding on the other ſide, that the *Heretick*s who are our Neighbours, continuall loading us with reproaches, that ſome Doctors of our Catholick Church do maintain things ſo extravagant in the buſineſs of *Morality*, as that Pagans themſelves never betrayed any thing that may come into compariſon therewith; I made it my earneſt buſineſs to make a collection of ſome of the moſt diſſolute and moſt dangerous Articles, whereof I have hereunto annexed a copy, taken partly out of their printed Books, and partly out of what hath been obſerved in the practice of ſome of them, whoſe demeanours I have had a very faithful account of. Having ſo done, I thought it not amiſs to require the opinions and judgments thereof of the moſt knowing men of my Dioceſs, as well ſecular as regular. Whereupon having ſeen and examined the whole, I reſolved to prevent the further progreſs of this evil, by the application of the moſt gentle remedies I ſhould have thought of; that is to ſay, by giving notice as well by my ſelf as thoſe who had managed the examination of the buſineſs, that thoſe, who were admitted to hear Confeſſions,

ſhould beware how they fell into that diſſolution of doctrin; aud giving order withal that there ſhould be a learned refutation ſet forth of ſome part of thoſe Articles. Bnt having found afterwards, that this kinde of prevention, was not ſufficient, and that recourſe muſt be had to more effectual remedies, I reſolved not to grant to any, either Secular, or Regular Prieſt, the power of receiving Confeſſions, if he did not promiſe and ſwear before hand not to put in practiſe any of all the ſaid Articles.

Much about that time, it happened, that on the 23. day of April 1652. ſeveral Religious men of the Society of *JESUS*, preſenting themſelves to be examined, I thought it no eaſie matter to meet with another ſo favourable an opportunity to execute the reſolution I had taken. And thereupon I began with thoſe, as well out of an imagination, that if they ſhould willingly comply with, and obſerve that oath, the Religious men of other orders would certainly make no difficulty thereat; as that I had certain proofs, that the Fathers of that ſociety, were of all others, the moſt addicted to invent and to practiſe thoſe licentious doctrines. And this among many other examples clearly apeared to the Examiners whom I had appointed to make the examen, on the day before mentioned. For the *Jeſuits*, having been, of ſet purpoſe, examined that day, concerning the dangerous Articles, they very obſtinately maintained the beſt part of them, and particularly this, which, I have from very good hands, as a certain Truth, hath been practiſed by the Religious of their ſociety, that is to ſay, that it is lawful to diſmiſs thoſe with the ſacramental Abſolution that have not haply gone over half their confeſſions, when there happens to be a great concourſe of Penitents, as it may very well happen upon great Feſtivals, or at a time of indulgence: which being tollerated, it would very often come to paſs, that people would make but half & imperfect confeſſions, thoſe Fathers drawing to their

Churches

Churches a great multitude of Penitents. Another effect of this toleration would be, that the greateſt ſinners, out of the feare they might be in to declare the enormity of their crimes, would with no ſmall ſatisfaction embrace this convenience of obtaining abſolution, when they have haply confeſſed but one or two of their moſt pardonable defaults.

Upon theſe conſiderations was it, that I deferr'd the granting of a permiſſion to hear the Confeſſions of ſecular perſons to ſeven of the Religious men of that Society, who in other things had diſcovered ſufficient Learning and abilities, untill ſuch time as they ſhould promiſe and ſwear that they would not proceed according to thoſe Articles in the mannagement of mens Conſciences. And whereas I well foreſaw that they would not be perſwaded to take any ſuch oath without the conſent of their Superiours, I gave them a copy of thoſe Articles to be ſhewen them; which they promis'd me to do. But from that time to this, I never could have any account or anſwer, either from them or their Superiours, Unleſſe it be, that one of [illegible], whom I think to be a Profeſſor of Lovaine, told me that their Society had caus'd to be Printed, in *France*, ſome of thoſe very Articles; but that it did not any way concern the Inhabitants of *Flanders*. Whereupon I made him anſwer, that, it being not the cuſtome to permit the impreſſions of books made by thoſe of their Society, without being before-hand approv'd by three of their Divines nam'd by their Provinciall, it was no longer to be doubted that their whole Society maintain'd, as probable, what ſo many Divines beſides the Author of the Book, had thought fit to be communicated to the publick.

All theſe things conſidered, I muſt confeſſe I could never comprehend upon what theſe Fathers ground the imagination they are of, that I have done them any injury, by preſſing them to the oath before mentioned. Had they been but pleas'd to diſcover the pretended

tended grievances which they thought ſo indigeſtible. I ſhould have ordered the buſineſſe to be diligently examin'd, and if there had been any thing of reaſon in their complaints, I ſhould have thought it no difficulty to quit my former reſolution. For it was far from my deſign to do ought that might prove prejudiciall to them, all my aime being to prevent the deſtruction of that flock which was committed to my charge, and to reſcue it from the inconveniences conſequent to the licentiouſneſs of ſome Confeſſors, which I ſaw growing daily more and more predominant, and, was juſtly afraid, proceeded for the moſt part from that Society.

And whereas I could not imagine they ſhould fly to thoſe ſhifts and evaſions out of any other pretence, then for that there might be, among the cenſured Articles, ſome which they conceiv'd might be repreſented as leſſe odious by a favourable conſtruction thereof, or might haply be ſo farre maintain'd by plauſible arguments, as that they ſhould ſeem not to deſerve ſo ſevere a Cenſure, I thought fit (purpoſely to avoid being engag'd into a multiplicity of diſpute without any hope of conviction) to put thoſe Articles into the hands of the Theologall Faculty of *Louaine*, to the end they might there be maturely examined, that thoſe onely might be cenſur'd which ſhould be found undeniably corrupt and condemnable, and that, if the ſaid Faculty had met with either in the books, or obſerved in the practiſe of Confeſſors any other opinions, containing a doctrine pernicious as was that of the Articles, they might be added thereto, as was accordingly done by the ſame, both on the 30 of *March*, and the 26. of *April* 1653. when they judg'd that the XVII. Propoſitions enſuing were not to be tolerated in the practick, and that it was the duty of Superiours, to make proviſion of their Authority that they ſhould not be taught, as may be ſeen by the copy of the Decree of the ſaid Faculty hereunto annexed.

To the end therefore that I might in all things obey

bey the order of your Eminences directed to me, as far as lyes in my power, and at the ſame time not omit any thing that my Epiſcopall Function may oblige me to, as to what concerns the weeding out of theſe pernicious Doctrines, I ſhall be ready to admit the Religious men of the Society aforeſaid, to receive Confeſſions, when there ſhall not be wanting any of the qualifications requiſite, provided alwayes that, being legally authorized, they promiſe and ſwear, that they will never, in the practick, adhere to thoſe XVII. Propoſitions at leaſt, which I ſhall to morrow propoſe to the Eccleſiaſticks and Regulars of my Dioceſſe, to the end they may be abhorr'd by all, a proceeding I hope your Eminences will allow as juſtifiable.

There are yet two things, whereof I think it not amiſs, upon this occaſion, to give your Eminences ſome account of. The former, is, that the *Regulars* do not obſerve the Decree of the Congregation, made concerning the affairs and requiſitions of the Biſhops and Regulars, dated the 15 of *June*, 1647. hereafter mentioned; wherein it is declared, That it is not lawfull for Regulars to give abſolution in caſes reſerved to the Ordinaries of the places, or that might be reſerved to them for the future. And conſequently, that they cannot exerciſe that power, if they have not obtained leave to that purpoſe of the Ordinary. Now, though I took great care to have the ſaid Decree communicated to all Superiours of the Regular orders the 3. of *Octob.* 1647. yet hath there been with me but one ſingle Religious man of the Order of S. *Auguſt.* to deſire that power, which I accordingly granted him, becauſe he was a prudent and pious man. Others there are that pretend they have I know not what priviledges, or communications of priviledges; nay they diſclaim the Decree, as nul, becauſe it was granted without their being heard thereto. Others there are, that affirm it only to be declarative, and conſequently that it is of no force againſt their priviledges, which, they ſay, cannot be made invalid, but by a Decree formally levell'd againſt them. Nay, there are ſome ſo temerarious, as preſumptuouſly

to affirm, that it is not in the power even of our holy Father the Pope himſelf, to revoke or abridge their Priviledges, as being ſuch as have been granted them by way of reward for their merits.

The ſecond thing I have to repreſent unto your Eminences, is, that there are ſeverall Regulars who receive Confeſſions within my Dioceſſe, though they have not been approved either by my Predeceſſors or my ſelf. Upon which account it was, that, not long ſince, I caus'd notice to be given to all the Regulars (as it appears by the copy of the Mandate hereunto annexed) that they ſhould come and preſent the Deed or Writing wherein are to be ſeen the names, and the time of Approbation, which they had received either from me or my Predeceſſors. This hath been done by many; and ſo that it ſoon diſcovered the great number of thoſe that have intruded into the Office of Confeſſors within my Dioceſſe, without the ſaid Approbation. But one thing happened which I cannot ſufficiently admire, that is, that when the Mandate came to the knowledge of the Abbot of Saint *Angelo*, *Internuncius* of his Holineſſe in the Low-Countries, he ſent to me that I ſhould revoke the ſaid Mandate, though it did not comprehend any thing which had not been obſerved from all Antiquity, and that it had been eſtabliſhed for a Rule in the Provinciall Councell of *Mechlin*, and confirmed by Pope *Paul* V. in the title 5. c. 1. *of the Sacrament of Penance*, in the termes recited in the Article hereunto annexed. And all this, notwithſtanding the expreſs command of our moſt holy Father the Pope that it ſhould be obſerved, as may be ſeen in his Brief of the 16. of *May* 1648. concerning the cauſe of the Biſhops of *Angelopolis*. By which Brief, it is enjoyned, that the Regulars, even of the Society of *Jeſus*, approved in a Dioceſſe by the Biſhop thereof, to hear the Confeſſions of ſecular perſons, ſhall not have power to receive the like Confeſſions in another Dioceſſe without the approbation of the Biſhop of

of the ſaid Dioceſſe, as I doubt not but is well known to your Eminences.

And thus much I conceiv'd it my duty to diſcover to your Sacred Congregation, in order to the good of Eccleſiaſticall diſcipline, having ſo great a confidence of your Piety, zeal, and vigilance, as that you will vouchſafe to afford me ſome more effectuall means and remedies, whereby I may be enabled to oppoſe thoſe abuſes which ought not to be neglected. In the mean time, having with all ſubmiſſion acknowledg'd the reverence I have for your purple, I remain

Your Eminences moſt

humble Servant,

JAMES,

Arch-biſhop of *MÆCHLIN.*

Bruſſels, July 17. 1654.

PRO-

PROPOSITIONS

That ought not to be tolerated in the practick, *and ſhould be condemned by the Authority of Superiours.*

I.

A Confeſſor ought not to deferre or deny abſolution to a Penitent, that goes on in an habituall courſe of ſinning againſt the Lawes of God, Nature and the Church, though he diſcover not the leaſt hope of future amendment, provided he only ſay that he is ſorry for what is paſt and promiſe to reform himſelf.

II.

That it is ſometimes lawfull to abſolve a perſon that is in a next occaſion of ſinning, ſuch as, if he pleaſe, he may, but will not avoid, nay, though he ſeek it, and engage himſelf therein directly and of ſet purpoſe.

III.

To abuſe a marry'd Woman is not Adultery if the husband conſent thereto; and the reſt, too too horrid to be tranſlated.

IV.

It is lawfull to diſmiſſe thoſe with the Sacramentall Abſolution, who had not ſaid over half their Confeſſions, by reaſon of the great concourſe of Penitents, as it may frequently happen, for inſtance, on great Feſtivals and dayes of Indulgence.

V.

That it is lawful as well in Judgement, as out of Judgement,

ment to ſwear with a mentall Reſervation, without any regard had to the intention of him who obliges a man to ſwear.

VI.

It is ſometimes allowable, and that ſo as a man ſhal not be guilty of any mortall ſinne, to kill an adverſe party, or to defame him, even by charging him with crimes he is no way guilty of.

VII.

It is lawfull for an Eccleſiaſtick or a Religious man of any Order to kill a Detractor, who threatens to diſcover notorious crimes of him or his Religion, when there is no other way to prevent it, as it ſhould ſeem there is not, if the Detractor be ready, publickly to charge therewith, and that before moſt grave men, either that Religious man or his Religion, if he be not kill'd.

VIII.

The commandment of the Church to obſerve Feſtivall dayes, is not obligatory upon pain of mortall ſin; (the caſe of ſcandall only excepted) if there be nothing of contempt.

IX.

There are ſome who probably maintain, that if the child be not yet quick in the mothers womb, it is lawfull to procure an abortion, to avoid either ſcandall or death. Whence it appears that we muſt not too eaſily condemn a wench that compaſſeth the death of the child within her, when the child is not yet quickned, out of a fear that being found big, ſhe might be put to death, or come to diſcredit.

X.

It is lawfull for a man to entreat a Conjurer to diſſolve a charme laid before by another of the ſame profeſſion, if he be willing and ready to do it.

XI.

Thoſe who communicate at the Monaſteries of the Mendicant Friers about Eaſter, ſatisfie the commandment of the

Chuch concerning annuall Comm union, and are not oblig'd to communicate to their pariſhes.

XII.

When a man hath in his Confeſſion conceal'd ſome ſins, out of a fear of bringing his life into any hazard, or out of ſome other conſideration, he is not oblig'd to diſcover them in any Confeſſion afterwards.

XIII.

It is not onely lawfull to preſerve, by a *murthering defence*, the things we are actually in poſſeſſion of, but alſo thoſe whereto we may make a certain claim, or have ſome intereſt in, and are in hopes to be poſſeſſors of hereafter. Which doctrine allow'd, it is lawfull as well for an heir as a Legatee to defend himſelf in that manner, againſt him who unjuſtly raiſes encombrances to hinder his ſucceſsion, to retard the execution of a Will. The ſame courſe is alſo allowable in him that hath a right to a Lecturer's place or a Prebendry, againſt another who unjuſtly diſturbs his poſſeſsion.

XIV.

To call God to witneſſe to a light inconſiderable Ly, is not ſo great an irreverence, as that a man ſhould or might be damn'd for it.

XV.

Tis no mortall ſin for a man to accept a challenge to maintain his honour, and to kill the challenger.

XVI.

A man is not oblig'd, upon pain of mortall ſin to reſtore what he hath ſtollen by triviall and inconſiderable theſts, what ever the total ſumm thereof may amount to.

XVII.

A perſon is capable of receiving abſolution how palpable ſoever his ignorance may be of the Myſteries of Faith, nay, though out of pure negligence, he knowes nothing of the myſtery of the moſt Bleſſed Trinity, or of the Incarnation of our Lord JESUS CHRIST.

AD-

ADVERTISEMENTS TO *CONFESSORS.*

CONfeſſors are hereby to take notice, that they are not invetted with any ſuch power as that of diſpencing with the obligation which lyes upon men to pay their debts, or to countenance the delay of the payment thereof; or exempting men from the obligation of reſtoring the honour they have taken away from their Neighbour, or making ſatisfaction for the injuries they have done him. They are accordingly to deferre abſolution, if the Penitents expreſſe not a readineſſe to ſatisfie, whether it be for their debts or the injuries they have done, thoſe caſes onely excepted wherein the Lawes permit it, whereof the Confeſſors onely are the Interpreters.

They are further to be advertis'd, that, according to the preſcription of the Councell of *Trent*, they are not to meddle with reſerv'd Caſes, and conſequently, that they are not to aſſume to themſelves any power of abſolution therein, ſave onely in extreme neceſsity.

The

The Judgement OF THE *THOLOGAL FACULTY* OF LOVAINE

Conſulted by the Arch-biſhop of Maechlin, *to know, whether he ought not to enjoyn the Confeſſors to forbear the practiſe of the precedent propoſitions, in the direction of mens Conſciences.*

THe ſacred Theologall Faculty of *Lovaine* aſſembled in the Hall of the Univerſity, the 30. of *March*, and 26. of *April* 1653. hath judged and concluded, that the doctrine of theſe XVII. *Propoſitions* is not to be ſuffered in the Practick, and that the Superiours ought to employ their authority for the prevention thereof.

It is alſo the judgement of the ſame Faculty, that the two *advertiſements* ſubſequent thereto are to be ſeriouſly recommended to the Confeſſors.

Signed below, by

THEODORUS LYLVOLTIUS,
Dean, in his own name and that of all the other Doctors.

THE END.

The STATIONER to the Reader.

I had once reſolv'd to cloſe up the ADDITIONALS to the MYSTERY of JESUITISME with the ſolemn Cenſure paſſed by the Theologal Faculty of Lovaine, upon ſeverall Propoſitions, as confining my ſelf to what I found in the Cologne-Edition of the PROVINCIALL LETTERS. But the two following pieces coming ſo opportunely to hand, and being of ſo much concernment to all the tranſactions between the JANSeniſts and the MOLINISTS; it would have argued a neglect, if not an envy, of thy ſatisfaction to haue ſlipped the preſent occaſion I had to file them up. Beſides, the JESUITS, for their vindication, intending to put out THE APOLOGY FOR THE CASUISTS, &c. in Engliſh, (to which theſe are written by way of Anſwer) they may prove an Antidote againſt the poyſon, intended the unwary world in that Maſter-piece of the SOCIETY.

R. R.

FACTVM,
OR A
REMONSTRANCE
OF
the Curez of *Paris*.

Againſt a Book intituled,

An Apology for the Caſuiſts, *againſt the calumnies of the* Janſeniſts.

Printed at *Paris* 1657.

As alſo againſt thoſe that have been the Authors, Printers, and diſperſers of it.

THe cauſe we are engag'd in is that of Chriſtian Morality. Our adverſaries are the Caſuiſts, who corrupt it. The concernment we have therein is deriv'd from the tenderneſſe we ought to have for their conſciences who are committed to our charge. And the reaſon of our ſo earneſt appearance againſt this

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late Libell, is, that the confidence of theſe Caſuiſts growing every day more and more inſupportable, inſomuch that it ſeems arriv'd to ſuch a height as makes it incapable of addition, we conceive our ſelves oblig'd to have recourſe to the utmoſt remedies, and to put up our complaints to all the Tribunals where we imagine we ought to do it, ſo to proſecute without any intermiſſion the cenſure and condemnation of thoſe pernicious Maximes.

The better to ſatisfie the world of the juſtice of our pretentions, we need onely give a naked repreſentation of the whole difference as it lyes between us, and an account of the carriage of theſe Caſuiſts from the beginning of their enterpriſes to the publiſhing of this laſt book of theirs, which is indeed the conſummation of all. To the end, that men, having conſider'd with what an exceſſe of patiente they have hitherto been tolerated in their pernicious deſigns againſt the Church, may thence perceive the neceſſity there is henceforward to proceed with the greateſt rigour againſt them. But we think our ſelves concern'd in the firſt place to make appear wherein the venome of their miſchievous doctrines doth principally conſiſt, as a thing which the greateſt part of the world does not ſufficiently reflect upon.

That which is moſt highly pernicious in theſe new doctrines, is, that their main deſign is not onely to corrupt good manners, but to introduce corruption into the very rule of Morality, which is a buſineſſe of farre greater conſideration and conſequence. For it is much a leſſe dangerous and generall inconvenience to introduce irregularity and diſſolution, yet with a ſuppoſall of the vigour and exiſtence of the Laws whereby they are forbidden them to pervert thoſe Laws and to juſtifie thoſe irregularities. The reaſon thereof is, that, as the nature of man is even from its firſt being perpetually inclin'd to evil, and that the onely thing which prevents him from falling thereinto is ordinarily the feare

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he may be in of the Law, ſo it happens, that, when he hath once ſhaken off that bridle, he runs at random into all exceſſes of concupiſcence; ſo that there is no difference between making *all vices lawfull*, and *all men vicious*.

And thence it comes, that the Church hath never endeavoured any thing ſo much as an inviolable conſervation of the rules of Morality, even in the midſt of their diſorders whom ſhee could not prevent from a violation thereof. So that when time hath produced Chriſtians of evill lives, it is to be obſerved at the ſame time that there were holy Lawes that condemned them and were purpoſely made for their reduction. Nor indeed was it ever known before the ſtarting of theſe Caſuiſts, that any one, acknowledging himſelfe to be of the Church, did publickly endeavour to deſtroy the purity of her rules.

This, it ſeems, was an attempt reſerved for theſe laſt times, which the clergy of *France* calls *the dregs and dotage of the laſt dayes*, wherein theſe new Divines, inſtead of making the lives of men conſonant to the precepts of Jeſus *Chriſt*, make it their buſineſſe to levell the precepts and rules of Jeſus *Chriſt* to the concernments, paſſions and pleaſures of men. It is by this horrid overturning of things, that ſome, who go by the names of *Doctors* and *Divines*, have introduced, inſtead of true Morality, which ought to have no other principle then divine Authority, nor other end then that of charity, a Morality that's purely humane, ſuch as proceeds from no other principle then that of reaſon, nor hath other end then concupiſcence and the paſſions moſt irregular in nature. And this is no more then what they declare themſelves with an incredible preſumption, as may be ſeen by theſe few maximes, which are moſt ordinary among them. *An action*, ſay they, *is probable, and may be done with a ſafe conſcience, if it be grounded on a rationall reaſon*, ratione rationabili, *or upon the authority of ſome grave Authors, nay, of one alone,*

or

or if it be directed to an allowable object. Now what they mean by an *allowable object* may be ſeen by the examples they give of it. *It is lawful*, ſay they, *for us to kill him that hath done us any injury, provided it proceed from a motive of gaining eſteem among men*, ad captandam hominum æſtimationem. *A man may go to the place appointed with a deſign to fight a duel, provided he do it to avoid the aſperſion of a hen-hearted fellow, and to gain the reputation of a man of mettal*, vir et non gallina. *A man may give money for a Benefice, provided it be done out of no other reflection then that of the temporal advantages accrewing thereby, and not out of any thoughts of making a compariſon between a temporal and ſpiritual thing. A woman may dreſs her ſelf gorgeouſly, what inconvenience ſoever may happen thereby, provided ſhe do it meerly out of the natural inclination ſhe hath to be vain*, ob naturalem faſtus inclinationem. *A man may eat and drink as much as he pleaſe, ſo it be done purely out of vanity, and without prejudice to his health, becauſe the natural appetite may endeavour its enjoyments in thoſe actions which are proper thereto*; Licite poteſt appetitus naturalis ſuis actibus frui.

From theſe few words may a man give a great gueſs at the deſigns of theſe Caſuiſts, and how that, while they deſtroy the rules of piety, they introduce, inſtead of the precepts of the Scripture, which oblige us to do all things with an humble complyance to the will of God, a brutal permiſſion to make all our actions abſolutely referrible to our ſelves. That is to ſay, whereas Jeſus Chriſt came to mortifie in us the concupiſcences of the old man, and to ſettle the empire of charity in the new man; theſe, on the contrary, are come to revive the concupiſcences, and to ſmother the love of God, from which they give men a liberal diſpenſation, and declare it to be ſufficient *if they hate him not.*

This, this is that carnal kinde of Morality which they have furniſhed the world with, ſuch as hath its dependance only on the arm of fleſh, as the Scripture ſpeaks, and whereof they aſſign no other ground then

the authority of *Sanchez*, *Molina*, *Escobar*, *Azor*, *Sotus*, &c. who it seems think it rational; whence they conclude, that it may be followed with the greatest safety of conscience, and without running the least hazard of damnation.

It is certainly a thing deserves our greatest astonishment to see the presumption of some men come to this height. But this is done insensibly, and by degrees that to most are imperceptible; in this manner.

These accommodating or complying opinions were not at their first start guilty of the excess they are at the present; but seeming not so horrid and being advanced only as things doubtful and problematical, they immediately gained some strength by the number of their maintainers, whose maximes are of this quality, that they dayly tend more and more to dissolution and libertinisme. So that there being a considerable body of Casuists that stiffly maintained them, the Ministers of the Church somewhat backward to engage against that great number, and hoping withall that mildness and reason might reduce those wandring persons into their right way again, have suffered these disorders with a patience, which the event hath discovered to be not only ineffectual, as to what was expected might be the issue of it, but also prejudicial. For they, assuming thence a liberty to write, have in a short time spent their venome into so many volumes, that the Church does at this day groan under the monstrous burthen thereof. The licentiousness of their opinions, which must be proportionable to the multitude of their Books, is such as does not only hurry them into pernicious tenents, but gives them withall a confidence to propose them to the world. Thus the maximes which they had at first only scattered abroad as simple *sentiments*, were, not long after, advanced into the predicament of *probability*; thence into the number of such as might be followed with all *safety and serenity of conscience*; nay, at last, declared to be as *safe* as the contrary

trary opinions, and this with ſuch a palpable diſcovery of extravagance, that the Eccleſiaſtical powers conceiving a juſt indignation thereat have paſſed ſeveral cenſures on thoſe doctrins. The general aſſembly of the Church of *France* cenſured them in the year 1642. in the book of F. *Bauny* which is in a manner a perfect collection thereof: for books of that nature are but perpetually reiterated copies of the ſame things, that were extant before. The colledge of *Sorbonne* paſſed the ſame condemnation on them: The Theologal faculty of *Louvain* did the like; and the late Arch-Biſhop of *Paris* paſſed ſeveral cenſures upon them. Inſomuch that there was ſome ground to hope, that ſo many authorities joyned together might retard the further progreſs of ſo growing an inconvenience; but the Caſuiſts it ſeems thought not all theſe checks worthy their notice. F. *Hereau* read, in the Colledge of *Clermont*, ſuch ſtrange Lectures in oder to the permiſſion of *Homicide*; and the Fathers *Flahaut*, and *Le Court* did at *Caen* broach ſuch horrid tenents to authoriſe duels; that the Univerſity of *Paris* conceived it ſelf thereupon obliged to make a repreſentation thereof to the Parliament to have ſome courſe taken therein, which occaſioned thoſe tedious proceedings that are known to all the world. F. *Hereau* being upon that charge by order of the Councel, confined to the *Jeſuits* Colledge as a Priſoner, it abated ſomewhat of the earneſtneſs of the *Caſuiſts*; but in the mean time were they preparing new matters, to be ſpawn'd into the world in a more favourable conjuncture of time. Accordingly, it was not long ere came abroad the works of *Eſcobar*, F. *Amicus*, *Maſcaregnas*, *Caramuel*, and diverſe others, ſo fraught with the opinions that had been already condemned, nay, with ſome new ones more horrid then any before; that we, who, by reaſon of the over-ſight and familiarity which we have with mens conſciences, muſt needs take notice of the miſchiefs occaſioned by thoſe irregularities, thought our ſelves obliged to op-

poſe the ſame all that lay in our power. Upon theſe grounds was it, that we addreſſed our ſelves theſe laſt yeares to the Aſſembly of the Clergy then ſitting, to demand the condemnation of the principall propoſitions of theſe late Authors, whereof we gave them a faithfull extract.

Then was it, that the earneſtneſſe of thoſe who would undertake the maintaining of them, apparently broke out. They left no courſe unattempted, omitted nothing of ſollicitation to prevent the Cenſure, or at leaſt to delay it for ſome time, out of a fond hope, that if they could but ſhift it off to the riſing of the Aſſembly, there would not be time to take it into conſideration. Their deſigne, in ſome part, proved effectuall; but notwithſtanding all their artifices, and the great affaires the Aſſembly had to diſpatch neere its cloſure, nay, though we had not of our ſide but the bare truth (a thing not very powerfull at this day) yet by the providence of God things were ſo ordered, that, contrary to all their endeavours, the Aſſembly reſolved not to ſeparate till it had given ſufficient diſcoveries of its indignation againſt thoſe diſſolutions, and its earneſt deſires to paſſe a ſolemne condemnation upon them, if they had had time to do it.

To make this the more evident to all the world, a Circular Letter was written to all the Biſhops of the Kingdome, and the Book of St. *Charles Borrhomæus*, printed the laſt yeare by their order, ſent with the ſaid Letter, wherein, the more to oppoſe thoſe miſchievous maximes, they begin with that of *Probability*, which is the foundation of all. Their words are theſe. *It is a long time, that it hath been the griefe of our ſpirits, to ſee our Dioceſſes, as to theſe matters, not only in the ſame condition with the Province of* S. Charles, *but in a much more deplorable. For if our Confeſſors have a greater talent of learning and abilities then thoſe of his time, the danger is ſo much the greater of their embracing and following certaine moderne opinions, which have made ſuch*

ſuch a ſtrange alteration in Chriſtian Morality, and the maximes of the Goſpell, that the moſt implicite ignorance is to be preferred far before ſuch a knowledge; as ſuch as teaches men to be ſceptiques in all things, and to find out waies, not to exterminate the corrupt maximes of men, but to juſtify them therein, and to inſtruct them how they may with ſafety of conſcience put them in practiſe.

Then they come to thoſe *conveniences* and *accommodations* that are eſtabliſhed upon the principle of *Probability*. *For*, ſay they, *whereas Jeſus Chriſt hath left us his precepts and example, to the end that thoſe who believe in him, might obey him, and regulate their lives according thereto, the deſigne of theſe Authors, on the contrary, ſeems to endeavour a complyance between the precepts of Jeſus Chriſt, and the intereſts, pleaſures, and paſſions of men; ſo ingenious are they in ſoothing their avarice and ambition, by the encouragements they give them to be revenged of their enemies, to lend out mony upon exceſſive intereſt, to get into Eccleſiaſticall dignities by waies ever ſo indirect, and to preſerve the imaginary honour which is derived from the world by baſe and bloody courſes.* And after they had made ſome ſcornfull reflections on the Caſuiſts *meththod of the right direction of the intention*, they earneſtly condemne their abuſe of the Sacraments.

And laſtly, that the Church might know, that what they had done was but little in compariſon of what they would have done, had it been in their power, they conclude thus. *Severall Curez of the Citty of* Paris, *and of other the chiefeſt Cities of the Kingdome, have, by the complaint they have made to us of theſe diſorders with the permiſſion of the Reverend their Prelates, and their earneſt intreaties that ſome remedy might be thought on, heightened our zeale, and much added to our attriſtation and regret. Had their addreſſes come ſooner to our Aſſembly then they did, we ſhould, with all poſſible exactneſſe and diligence, have examined all the new propoſitions of* the Caſuiſts *whereof they gave us the extracts, and paſſed a ſolemme ſen-*

tence upon them ſuch as might have hindred the further progreſſe of that contagion of mens conſciences. But having not the leaſure to take the buſineſſe into examination, with the diligence and exactneſſe which the importance thereof might juſtly require, we find, that, for the preſent, we could not bethink us of a better remedy for ſo deplorable a diſorder, then to give order for the printing of the Inſtructions *laid down by* St. Charles Borromæus, *Cardinall and Archbiſhop of* Milan, *at the charge of the Clergy, as being ſuch as whence theſe Confeſſors may learne how they ought to behave themſelves in the adminiſtration of the Sacrament of penance, and to ſend them to all the Reverend the Biſhops of the Kingdome.*

There being nothing ſo remarkeable from this proceedure of our Lords the Biſhops, as that what thy ſaid proceeded abſolutely from the force and conviction of truth which they conceived obliged them to expreſſe themſelves in that manner, we preſumed, that the Authors of thoſe novelties would have been more reſerved for the future, and that, having conſidered that all the Curez of the principall Citties of *France*, and the Prelates, were unanimouſly reſolved upon the condemnation of their doctrine, they would at length have ſate ſtill, and thought it no ſmall happineſſe that they had avoided the cenſure they had ſo much deſerved, that is, ſuch as muſt needs have made a noiſe in the world proportionable to the extravagances they had committed againſt the Church.

This poſture were things in; and, for our parts, our thoughts were wholly taken up with a peaceable inſtruction of our people according to pious and Chriſtian maximes, without any feare of diſturbance, when there comes upon the ſtage this new book, we have now to deale with, which being an APOLOGY for all the CASUISTS, does alone containe full as much as the reſt do put together, and revives all the condemned propoſitions, and that with an imprudence and ſcandall ſo much the more deſerving a ſevere cenſure, that it dares

dares appear after ſo many contemned cenſures, and ſo much the more to be puniſh'd for that it is apparent, by the miſcarriage of the remedies already uſed, what neceſſity there is to find out ſuch as may prove more effectuall, to put at laſt a finall period to ſo dangerous and ſo inſupportable a miſchief.

We come now to the particular reaſons we have to proſecute the condemnation of this Libell. They are indeed many and thoſe very conſiderable, whereof the firſt is the extraordinary confidence wherewith the Authors of that book maintain the moſt abominable propoſitions of the Caſuiſts. Things are now carryed on ſimply without any palliation. The old way of vindication, which was, that ſuch and ſuch propoſitions were impos'd upon them, is now thought ſhifting and evaſive. No, they deal plainly as may be, they acknowledge and maintain them at the ſame time as ſuch as may be followed with a ſafe conſcience, nay ſuch as are *as ſafe*, ſay they, *as the contrary opinions*. *Tis very true*, ſayes the Apology in a hundred ſeverall places, *that the* Caſuiſts *hold theſe maximes, but it is as true withall that they have much reaſon to hold them*. Nay, ſometimes the Author is ſo free hearted as to acknowledge ſomewhat more then they are reproached with. *Tis granted*, ſayes he, *that we do maintain the propoſition ſo much found fault with, and yet the Caſuiſts ſtick not to go beyond that too*. So that now all the difference as to matter of fact is taken away; he grants all, he acknowledges, that, according to their doctrine, *there is no uſury in Contracts* though the moſt guilty of extortion, through the wayes he layes down whereby to avoid it, pag. 101, 107, 108. &c. *That ſuch as trade in* Benefices *are not chargeable with* Simony, *what bargain ſoever they may drive, if there be a right direction of the intention*; if a man will truſt to what he ſayes, pag. 62. Blaſphemies, perjuries, impurities, in a word, *all breaches of the Decalogue are no ſinnes at all when they are committed by any man out of ignorance, ſurpriſe, or paſſi-*

on; pag. 26. 28. *It is lawfull for ſervants to rob their Maſters to make their wages proportionable to their ſervices*, according to Father *Bauny*, maintain'd by the Author of the Apology pag. 81. *Women may take their husbands mony unknown to them to game withall*, pag. 152. *Judges ſhall not be obliged to make reſtitution of what they may receive for giving an unjuſt judgement*, pag. 123. *A man ſhall not be obliged to quit thoſe occaſions and propoſitions wherein he runs the hazard of damnation, if he cannot do it with eaſe and convenience*, pag. 49. *A man does deſervedly receive abſolution, and may be a worthy communicant, though he be not otherwiſe troubled for his ſinnes then out of a reflection on the temporall inconveniences occaſioned thereby*, pag. 162, 163. *A man may without any blame calumniate thoſe who ſpeak ill of him, by impoſing ſuch crimes upon them as he knowes they are innocent of*; pag. 127, 128, 129. In a word, any thing ſhall be lawfull, the Law of God ſhall ſignifie nothing, and only *naturall reaſon* ſhall be our light and guide in all our actions, nay, ſhall enable us *to diſcern when it is lawfull for a private man to kill his neighbour*; which certainly is a thing ſo pernicious as defies all parallel; and whereof the conſequences muſt be dreadfull. *Let it be made apparent to me*, ſayes he pag. 87. *&c. that we ought not to be guided by the dictates of naturall Reaſon, to diſcern when it is lawfull for a man to kill his Neighbour.*

And to confirm this propoſition; *Since that Monarchs conſult* ONELY NATURALL REASON *to puniſh Malefactors, in like manner we need no other director then* THE SAME NATURALL REASON *to judge whether a private* perſon may kill another that injures him, *not onely in things that concern his life, but alſo his reputation or eſtate.* And to anſwer what may be preſs'd on the contrary, viz. that it is forbidden by the Law of God, he ſayes in the name and behalf of all the Caſuiſts, *We believe that we have ground enough to exempt from the penalty of that* com-

commandment of God, thoſe who kill others for the preſervation of their honour, reputation, and eſtates.

If this maxime be well conſider'd, namely, *That it is the proper faculty of* Naturall Reaſon *to diſcern when it is lawfull or unlawfull for a man to kill his neighbour,* and a man adde thereto the execrable maximes of ſome moſt grave Doctors, who, by their naturall reaſon, have concluded it lawfull, upon certain occaſions, to commit ſtrange parricides againſt even the moſt ſacred perſons, it might well be judg'd, that, all this done, if we ſhould be ſilent, we were unworthy the Miniſtery we profeſſe; that we were the deſtroyers, and not the Paſtors of the flocks committed to our charge, and that God might juſtly puniſh us for ſo criminall a ſilence. We therefore diſcharge our duty, by acquainting both the people and Judges of theſe abominations; and we hope that both people and Judges will do theirs, the former in avoyding them, the latter in puniſhing them according to the quality and importance of what ſhall be done.

But what is yet a further motive of our earneſt appearance in this manner, is, that we are not to conſider theſe propoſitions as taken out of a Book that is anonymous and without authority, but as extracted out of one maintain'd and countenanced by a very conſiderable Body. We ſpeak it not without regrett. For though we have from the beginning known well enough who the firſt Authors of theſe diſorders were, yet have we thought fit to forbear the diſcovery of them, nor indeed ſhould we yet do it, did they not betray themſelves, as it were out of a ſet purpoſe to be known to all the world. But ſince they are ſo deſirous it ſhould be known, it were to no purpoſe for us to conceale it any longer; ſince it is among them that this Libell hath been expos'd to ſale, that no other place then the Colledge of *Clermont* would ſerve as a ſhip to put off that ſcandalous piece; that ſuch as have brought in their money have carryed away as

many APOLOGIES FOR THE CASUISTS as the ſummes amounted to; that the Fathers of that Colledge have diſperſed them among their friends in *Paris* and the Provinces; that F. *Briſacier*, Rector of their Colledge at *Rouen*, hath with his own hands preſented of them to ſome perſons of quality in that Citty; that he cauſed it to be read in the Refectory, while all were at table, as a piece of edification and piety; that he deſired the permiſſion to reprint it of one of the principal Magiſtrates; that the Jeſuits of *Paris* have been very earneſt with two Doctors of *Sorbonne* for their approbation of it; to be ſhort, ſince they are reſolved to pluck off the viſard, and are willing ſo many wayes to diſcover themſelves, it is high time we ſhould beſtir our ſelves; and that ſince the *Jeſuits* publickly declare themſelves the Patrones of the APOLOGY FOR THE CASUISTS, the Curez declare that they do publickly charge them therewith. 'Tis fit all the world knew, that, as the Colledge of *Clermont* is the exchange where theſe pernicious maximes are to be bought and ſold, ſo is it in our pariſhes that the chriſtian maximes oppoſite thereto are publickly taught, that ſo it may not happen, that the ſimple and unwary, hearing theſe errours ſo ſtifly maintained by ſo celebrious a ſociety, and not finding any oppoſing them, might take them for truths, and be inſenſibly enſnared thereby, and that the judgement of God ſhould fall upon both people and Paſtors according to the doctrin of the Prophets, who declare, againſt theſe new opinions, that they ſhall both come to ruine, the former, for want of having received neceſſary inſtructions, and the latter, for their neglect in giving them.

There is therefore an inevitable neceſſitie lies upon us to ſpeak in this conjuncture, but what makes the obligation yet more preſſing, is, the injurious manner whereby the Authors of the *Apology* fall ſo bitterly on our Miniſtery. For that book, to ſpeak properly, is no more then a ſcandalous libel againſt the Curez of

Paris

Paris and the provinces who have oppoſed their diſorders. It is a ſtrange thing to ſee how they ſpeak of the Extracts, which we preſented to the Clergy, of their moſt dangerous propoſitions, and to conſider withal the miracle of their confidence to treat us, upon no other account, as they do pag. 2. and 176. with the terms of *ignorant, factious, heretical, wolves and falſe Teachers. It is a thing which the ſociety of the Jeſuits cannot but reſent* (ſay they p. 176.) *to ſee that informations are put up againſt them by a ſort of* Ignorants, *who deſerve not to be numbred among the dogs that wait on the flock of the Church, whom yet ſome take for true paſtors, nay, they are followed by the ſheep that ſubmit to the conduct of thoſe wolves.*

Now this is the conſummation of inſolence whereto the *Jeſuits* have raiſed the *Caſuiſts*. They thought it not enough to abuſe the patience and moderation of the Miniſters of the Church, to introduce their impious opinions, but are now come to that height, that they will needs force out of the Miniſtery of the Church thoſe who refuſe their conſent thereto.

This ſeditious and ſchiſmatical attempt, which aims at the raiſing of a ſpirit of diviſion between the people and their lawful Paſtors, by inciting them to ſhun their Teachers as falſe Prophets and wolves, for no other reaſon then that they ſtand in the gap againſt a carnal and impure morality, is of ſuch importance in the Church, that we could not be any longer ſerviceable in our Functions if this inſolence were not repreſſed. For it were as much as to expect we ſhould renounce our character, and forſake our Churches, if, there being ſo many chriſtian Tribunals eſtabliſhed for the maintenance of evangelical rules, it were not lawful for us, without fear of being defamed as *wolves* and *falſe prophets*, to tell thoſe whom we are obliged to inſtruct, that it is out of all queſtion a crime for a man to traduce his neighbour; that it is much more ſafe in conſcience for a man that hath received a blow on the

one

one cheek, to turn the other to the ſmiter, then to kill him, though he endeavour to run away for it; that to fight a duel is an inevitable crime; and that it is a horrid falſhood to ſay, *that it is the part of humane reaſon to diſcern when it is lawful or unlawful for a man to kill his neighbour.* If we have not the freedome to ſpeak after this manner, but there muſt immediately come abroad Books publickly maintained by the whole body of the *Jeſuits*, repreſenting us as factious ſpirits, Ignorants and falſe-Prophets, it is impoſſible we ſhould be faithful in the adminiſtration of our functions, and the government of the flockes committed to our charge.

There is no place, though not civilized out of its original infidelity and barbariſme, where it may not be lawful to affirm calumny to be a crime, and that it is not lawful for a man to kill his neighbour purely to vindicate his honour. No, there are no places but thoſe where Jeſuits are, in which a man dares not ſay ſo much. We muſt either permit Homicides, Calumnies, and the profanation of the Sacraments, or ſtand expoſed to the ſad effects of their vengeance. We are appointed by God to be the meſſengers of his commandements to his people, and we muſt not preſume to obey him without falling under the fury of theſe carnal Caſuiſts. What a ſtrange poſture are we at this day reduced to? Wo unto us, ſayes the ſcripture, if we do not preach the goſpel; and wo unto us, ſay theſe men, if we do preach it. We are on the one ſide to fear the indignation of God, on the other we are threatned by the inſolences of men, and ſo we are reduced to a neceſſity of either degenerating into falſe Prophets and wolves, or being torn to pieces as ſuch by thirty thouſand tongues that can afford us no other character.

This is the ground of our complaints. This was it that obliged us to demand juſtice for our ſelves and chriſtian Morality in whoſe cauſe we muſt needs be concerned. This alſo hath reinflamed our zeal to maintain the

the purity of manners proportionably to the attempts of thoſe that would defile it. Morality, the more powerfully it is oppoſed, becomes the more endeared to us, to which it addes ſome thing that we are alone to defend it. And therefore out of the ſatisfaction it is to us, that God is pleaſed to make our weakneſs contributory thereto, we preſume to ſay with the man after his own heart, *Lord it is time for thee to ariſe, they have deſtroyed thy law; but it raiſeth in us a greater affection to thy precepts, and an averſion for all the wayes of iniquity.*

It is in the mean time a very deplorable caſe that we ſhould be thus worryed and perſecuted by thoſe from whom we ought rather to have expected relief; ſo that we are to engage with the paſſions of men, not only attended with all the impetuoſity that is naturall thereto, but alſo puffed up and maintained by the approbation and intereſt of ſo vaſt a body of Religious men; and that inſtead of any advantage we might make of their inſtructions in order to the reformation of popular extravagances, we are forced to make the beſt we can of that ſmall remainder of pious ſentiments there may be in the people, to work in them a horrour for the irregularities of thoſe Religious men.

And this poſture are our affairs in at the preſent; but we hope God will incline the hearts of thoſe, in whoſe power it is to do us juſtice, to take our cauſe into their conſideration, and that they will be the more earneſt to endeavour our vindication, by how much they are otherwiſe likely to be made complices of theſe corruptions In this number are comprehended the Pope, the Biſhops, and the Parliament, by that extravagant inſinuation wherein the Authors of the Libel would have it believed as a thing moſt certain, *that the Bulls of the* Popes *againſt the five* Propoſitions *are a general approbation of the doctrine of the* Caſuiſts; then which there cannot be any thing more injurious to thoſe Bulls, nor more impertinent in it ſelf, ſince there

there is not the leaſt analogy between thoſe two things. All that is common between thoſe five Propoſitions and thoſe of the Caſuiſts, is that they are all equally heretical. For, as there are Hereſies in matters of *Faith*, ſo are there alſo Hereſies in matter of *Morality*, according to the Fathers and Councels, and thoſe ſuch as are ſo much the more dangerous, in that they are made complyant with the paſſions of men and that unhappy leaven of concupiſcence, which the greateſt ſaints are not exempted from. We are therefore to be in ſome meaſure confident that thoſe, who have expreſſed ſo much zeal againſt the condemned Propoſitions, will diſcover no leſs upon this occaſion, ſince that the welfare of the Church, which it may have been then their principal deſign to promote, is now ſo much the more concerned, in ſo much that whereas the Hereſie of the five Propoſitions is underſtood only by Divines, and that no body preſumes to maintain them, it happens here, on the contrary, that the hereſies of the *Caſuiſts* fall within the underſtanding of all the world, and are publickly maintained by the *JESUITS*.

The

THE ANSWER OF the Curez of PARIS,

Maintaining the FACTUM

Preſented by them to the Reverend Vicars Generall, to demand the Cenſure of

THE APOLOGY FOR THE CASUISTS;

Againſt a piece intituled,

A REFUTATION of the Calumnies lately publiſh'd by the Authors of the FACTUM, under the name of the Reverend the Curez of PARIS, &c.

AFter the ſolemn Indictment we have brought in with ſo much juſtice and reaſon before the Eccleſiaſticall Tribunall, againſt the *Apology for the Caſuiſts*, whereof we have diſcovered the moſt pernicious maximes and the ſtrange extravagances which had fil'd with horror thoſe whom God had inſpired with any thing of love for his Truths, there was ſome ground to hope, that thoſe, who, out of an immoderate deſire to maintain

tain even the moſt diſſolute of the Authors (whereof that Book gives the world a faithful Catalogue) were engag'd in the defence of it, would by their humility and ſilence, have repaired the injury which they had done all juſt and indifferent perſons by their temerity and blindneſſe.

And we find to our regret that nothing is able to abate their preſumption. Inſtead of ſitting ſtill, or not opening their mouths, unleſſe it were to diſclaim errours ſo unmaintainable, and ſo palpably oppoſite to the purity of the Goſpel, they have newly put forth a piece, wherein they maintain all thoſe errours, and fall into the greateſt virulence that may be againſt the FACTUM we had made, to lay open the corruption of their doctrines.

This is it that obliges us to reaſſume new courage, and to riſe up againſt that exceſſive confidence of theirs, ſo to take away the reproach which muſt otherwiſe be put on our age, that the enemies of Chriſtian morality had been more earneſt in their attempts againſt it, then the Paſtors of the Church in the maintenance of it; and that it happen not, that, while the people rely upon our vigilance, we our ſelves ſhould fall into that ſloathfull indifference, which the *Scripture* does ſo ſeverely condemn in the Paſtors.

The writing newly publiſh'd againſt our *Factum* is a meer ſtratagem of the *Jeſuits* who are nam'd therein, and who, that they might with the greater liberty exerciſe their detraction upon the piece, without any apparent injury to our perſons, ſay, that they do not look on it as a thing whereof we are really the Authors, but as a piece impoſed upon us.

And though it had been made by us, examin'd and corrected by eight perſons of our Body appointed to that purpoſe, approved in the generall Aſſembly of our Company, printed in our names, preſented by us juridically to the Reverend the Vicars generall, diſpers'd by us through our pariſhes, and own'd and acknowledg'd

knowledged by all the wayes that could be, as it appears by the orders of our Aſſembly of *Jan.* 7. *February* 4. and *April* 1. 1658. yet it is nothing with them to affirm, that we never had any hand in it, and upon that ridiculous ſuppoſition they treat the Authors of the *Factum* with the moſt injurious terms that truth could be affronted by, and at the ſame time give us the moſt inſinuating commendations that ſimplicity could be ſurpriſed by.

So that all that is new, is that their language, as to us, is different from what it was. In the *Apologie for the Caſuiſts* we were *falſe Prophets*; here we are *true and worthy Paſtors*. In the *Apology*, they hated us as *ravenous wolves*; here they love us as *perſons venerable for their vertue and piety*. In the *Apology* they treated us as *Ignorants*; here we are a ſort of perſons *illuminated and full of light*. In the *Apology*, they treated us as *Hereticks and Schiſmaticks*; here they have a *reverence not only for our character, but alſo for our perſons*. But in both the one and the other there is this one thing common, that they maintain that corrupt Morality as the true Morality of the Church. Which kind of procedure diſcovering nothing ſo much as that it is their principal deſigne to introduce their own pernicious doctrine, they accordingly, to effect it, indifferently faſten on thoſe courſes which they imagine might contribute moſt thereto; ſo that it matters not much whether they ſay of us that we are *wolves* or *lawful Paſtors*, ſince they do it as they think it more or leſs advantagious for the authorization and maintenance of their Errours. So that the change of their ſtile is no effect of the converſion of their hearts, but a piece of Legerdemaine common in their politicks, whereby they put on ſo many different ſhapes, yet ſtill continue the ſame perſons, that is to ſay, conſtant enemies to the truth and thoſe that maintain it.

For there is nothing ſo certain, as that they are not really changed in reſpect of us, and that we

we are not the perſons they commend, but that on the contrary we are thoſe whom they wreak their malice upon, ſince that they commend onely thoſe Curez who had not any hand in the *Factum*, which can have no relation to us who were all as deeply as may be concern'd in it, and that they openly betray their indignation againſt the Authors and Approvers of it, which we cannot be inſenſible of. And thus all the evill they ſeem loath to ſpeak of us as Curez, they ſay of us as Authors of the FACTUM, and they do not ſpeak advantageouſly of us in any ſenſe, but to have the greater opportunity to load us with injuries and reproaches in another.

This is a pittifull kind of artifice, and a way to be injurious that is more baſe and more picquant then if it were free and open. And yet ſo irreclaimable is their preſumption, that they make their advantages of it not onely againſt us, but alſo againſt thoſe whom God hath rais'd into the moſt eminent dignities of the Church; for they have no better treatment for the *Circular Letter*, directed by our Lords the Prelates of the Aſſembly of the Clergy, to all the Biſhops of *France*, to preſerve their Dioceſes from the corruption of theſe *Caſuiſts*. They ſay of that Letter pag. 7. that it is *a ſurreptitious piece without their approbation, without order and without Authority*, though it were really publiſh'd by the order of the Prelates of the Aſſembly, dreſſed up by themſelves, approved by them, printed at their command, by *Vitré* Printer to the clergy of *France*, with the Inſtructions of Saint *Charles*, and an extract of the verbal Proceſſe of the firſt of *February* 1657. wherein thoſe Prelates condemned the diſſolutions of the Caſuiſts, and make it a matter of very earneſt complaint, *that theſe times are ſo fertile in the production of maximes ſo pernicious, and ſo contrary to thoſe of the Goſpel, and ſuch as are likely to prove the bane and deſtruction of Chriſtian Moralitie.*

But

But what? the Letter mentioned approves not the doctrine of the *Caſuiſts*; tis enough to give the *Jeſuits* occaſion to treat it as a thing forg'd and ſuppoſititious, how authentick ſoever it may be, and how venerable ſoever their dignity may be by whom it was ſent. Who ſo blind as not to ſee in this carriage of theirs, that, whatever it may coſt them, they would be exempted from the corrections and ſuperintendency of the Eccleſiaſticall Miniſtery, and that they do not acknowledge it but in what makes for their advantage, as if the Miniſters were in the place of God when they are favourable to them, and are put out of that place when they oppoſe their extravagances? This is an ordinary degree of preſumption in them. Becauſe they find themſelves grown ſo powerfull in the world, as to defy thoſe juſt chaſtiſements, which would inevitably fall on any other beſides them, ſhould he be guilty of far leſſer faults, thence do they take the liberty of not receiving any thing from the Church but what they pleaſe themſelves. For what elſe can be their meaning when they ſay; "We "have a reſpect for our Lords the Prelates, and what-"ſoever comes from them, but for the *Circular Let-*"*ter* ſent by their order and under their names to all "the Prelates of *France* againſt our *Caſuiſts*, we ho-"nour it not, but on the contrary reject it as a piece "that is forged, and hath neither their conſent nor "authority. And in like manner, we have a vene-"ration for the Reverend the Curez of *Paris*, but for "the *Factum* printed under their name, which they "have preſented to the Reverend the Vicars General, "we declare it to be a ſcandalous writing, and that the "Authors of them are men of ſeditious principles, "Hereticks and Schiſmaticks. What ſhould all this ſignifie, but that the world ſhould take notice that they honour the Miniſters of the Church when they diſturb them not in their diſorders; but that when they offer to do any ſuch thing, they make them know by

their

their contempt, by their calumnies, and by their outrages, what is it to meddle with them?

Thus it ſhall be lawfull for them to ſay any thing, and the Prelates and Paſtors muſt not preſume to contradict them, but they muſt withall be immediately treated as Hereticks and factious ſpirits, either in their perſons or their works. They ſhall have the priviledge to ſell in their Colledge, and to ſcatter into all our pariſhes the execrable *Apologie for the Caſuiſts*; and we muſt not preſume to put out a writing that might in ſome meaſure be an Antidote againſt ſo mortall a poiſon.

They ſhall have put daggers and poyſon into the hands of furious and vindicative men, by declaring expreſly *That it is in the power of private Perſons as well as Soveraigns, to diſcern, onely by the aſſiſtance of the light of reaſon, when it ſhall be lawfull or unlawfull for a man to kill his neighbour*; and it ſhall be an exceſſe of preſumption in us to put up our complaints to the Eccleſiaſticall Judges againſt theſe murthering maximes, and to repreſent by a *Factum* the monſtrous effects of that bloody doctrine.

It ſhall be in their hands to inveſt all men indifferently with all that power of life and death, which is the moſt illuſtrious prerogative of Soveraigns; and we muſt not be permitted to give our people notice, that it is a horrid and diabolical falſhood to ſay, that it is lawful for them to be their own carvers in matter of juſtice, eſpecially when the lives of their adverſaries comes to be concerned, and that it is ſo far from truth, that one man may, by his own private Authority, and the diſcernment of natural reaſon, kill another, that, on the contrary, it can never be done but by a divine Authority and light.

They

They ſhall have infamouſly expoſed to ſale all the dignities of the Church, and open a gap for all *Simoniſts* to thruſt into the houſe of God, by an imaginary diſtinction of *motive and price*; and we dare not publiſh, that a man cannot without crime enter into the Miniſtery of the Church, but by the right doore which is *Jeſus Chriſt*; and that thoſe who maintaine that mony given as a motive is another, do not make a true doore whereat the lawfull *Paſtors* may enter, but a reall breach fit only to let in *wolves*, not to feed, but to devoure the *flock* he is ſo tender of.

They ſhall have freed Detractors from all crime, and declared it to be lawfull (by the authority of *Dicaſtillus* one of their fraternity, and above twenty eminent *Jeſuits*) *for a man to impoſe falſe crimes contrary to his owne conſcience, to bring thoſe into diſparagement who would ruine him.*

They ſhall have permitted Judges *to detaine what they had receaved for doing an act of injuſtice*; Women, *to rob their husbands*; Servants, *to purloine from their Maſters*; Mothers, *to wiſh their daughters death when they are not in a condition to diſpoſe of them in marriage*; the Rich, *not to give any thing out of their Superfluity*; the voluptuous, *to eat and drink as much as they pleaſe, upon no other account then that of voluptuouſneſſe, and to purſue the enjoyments of the ſenſes as things indifferent*; Thoſe who are inſnared in the next occaſions of falling into the moſt damnable ſinnes, *to continue therein when it may be any inconvenience to them to quit them*; thoſe who are growne old in an habituall courſe of vicious living, *to approach the Sacraments, though they come with ſo weak a reſolution of amendment of life, that they are confident it will not be long ere they fall into the ſame crimes againe, and without other remorſe for what was paſſed, then what the temporall inconveniences occaſioned thereby might have raiſed in them.*

Laſtly,

Laſtly, they ſhall have permitted Chriſtians to do what Pagans, Jewes, Mahometans and Barbarians would have had in execration, and ſhall have filled the Church with the moſt palpable darkneſſe that ever came out of the bottomeleſſe pit; and we ſhall not, to diſpell it, ſhed forth the leaſt ray of evangelicall light, but the whole Society takes alarme, and declares that they can be no other then men of ſeditious principles and Hereticks, who ſpeak in that manner againſt their Morality; that their doctrine, *being the true doctrine of Faith, they are obliged in conſcience, how willing ſo ever they may be to ſuffer and comply with the Croſſe, to ſpeake againſt thoſe factious ſpirits and Schiſmaticks that quarrelled thereat*; that ſo ſaying they ſpeak not againſt us, for we are perſons of more piety then to be Authors of a Piece that ſhould any way oppoſe them, and that if it be otherwiſe we only are chargeable with the diſturbance of the peace and tranquillity of the Church by troubling them in the free publication of their doctrines. Thus do they endeavour craftily to inveigh againſt us as the enemies of publick tranquillity. *Who could have believed*, ſay they, *that the Reverend the Curez, who upon the account of their miniſteriall functions are the mediators of peace between the Seculars, ſhould be the Authors of a writing that might raiſe a ſpirit of ſchiſme and diviſion between them and Religious men*? And immediately after, *Is the ſpirit of God and Chriſtian piety now ſo degenerated, as to engage the diſciples of the Lambe to be ravenous among themſelves as if they were ſo many wolves*? And thus do they make a great deale of noiſe in diſcourſes, to ſhew, that *they* are deſirous of peace, and that *we* are the only diſturbers thereof.

What an uncontroleable thing is inſolence when backed by impunity! And what a ſtrange progreſſe will temerity make in a ſmall time, when it meets with nothing that can give its violence any check! Theſe *Caſuiſts*, after they had diſturbed the peace of the Church by their horrid doctrines which tend to the deſtruction

deſtruction of the precepts of *Jeſus Chriſt*, as our Lords the Biſhops lay to their charge, have no other ſhift now then to accuſe thoſe who endeavour to reeſtabliſh the doctrine of Jeſus Chriſt, as diſturbers of the Church's peace. After they had put things into diſorder of all ſides by the publication of their deteſtable Morality, they treat as breakers of the publick peace, thoſe whoſe conſciences will not ſuffer them to comply with their deſignes, and who cannot endure that theſe *Phariſes of the new Law*, as they have called themſelves, ſhould eſtabliſh their humane Traditions upon the ruines of the divine.

But they ſhall make no advantage of this artifice. We have made a ſufficient diſcovery of our love to peace by our ſo long ſilence. We ſpoke not till ſuch time as that it would have been a crime in us to be any longer ſilent. They have abuſed that peace, to introduce their damnable opinions, and they would now endeavour the continuance of it, to give them further footing. But the true children of the Church know well enough how to diſtinguiſh between that true peace which our Saviour only can give, and which the world is unacquainted with, and the deceitfull peace which the world may give, but which withall is hatefull to the Saviour of the world. They know the true peace to be that which endeavours the ſettlement of *truth* in the *beliefe* of men, and that the deceitfull peace is that which aimes at the propagation of *errour* in the *credulity* of men. They know there is ſuch a conſonancy between truth and the true peace, that they are inſeparable; that there is no interpoſition raiſed between it and the eyes of God by the diſputes which ſometimes eclipſe it from the eyes of men, when the Providence of God thinks fit to engage men into a vindication of his truths from unjuſt attempts; and that what were then a peace in the apprehenſions of men, would be no other then a warre in the ſight of God. They know further that theſe corrections are ſo far from being

guilty

guilty of any breach of Charity, that it were no leſſe to forbeare them, for that it is the Character of a counterfeit Charity to ſuffer the wicked to purſue the enjoyments of their vices, whereas it is the property of true charity to diſturbe that woſull tranquillity, and conſequently, that, inſtead of eſtabliſhing the Charity that is derived from God by that apparent mildneſſe, it were, on the contrary, to deſtroy it by a criminall indulgence, as the holy Fathers teach us in thoſe words, *Hæc charitas deſtruit charitatem.*

This is alſo the meaning of what the Scripture teaches us, that Chriſt came into the world not only to bring *peace*, but alſo *a ſword and diviſion*, becauſe all theſe things are neceſſary, every one in its proper time, for the advantage of Truth, which is the ultimate end of the faithfull, whereas peace and warre are only the means, and allowable proportionably to what they contribute to the advantages and eſtabliſhment of Truth. They know that it is upon this account the Scripture ſaies, that there is *a time of peace and a time of warre*, whereas it cannot be ſaid that there is a time for truth, and a time for falſehood; and that it is better that ſcandalls ſhould happen then that truth ſhould be forſaken, as the holy Fathers of the Church maintaine.

It is therefore apparent, that thoſe perſons, who are forced to make uſe of this pretence of charity and peace, to prevent men from ſpeaking againſt ſuch as deſtroy the truth, diſcover themſelves to be friends only to the deceitfull peace, and that they are profeſſed enemies to truth and the true peace. Accordingly hath it been the conſtant practiſe of the Perſecutors of the Church to make this pretence of peace the ſtalking-horſe of their moſt inſupportable violences; thus have the falſe friends of peace conſented to the oppreſſion of the truths of Religion, and the Saints by whom they were maintained.

Upon

Upon theſe grounds was it, that St. *Athanaſius*, St. *Hilary*, and other holy Biſhops in their times, were treated as rebellious, factious, obſtinate men, and enemies to peace and union; that they were depoſed, baniſhed and forſaken in a manner by all the faithful, who miſinterpreted for a breach of peace the zeal they had for the truth. Hence came it that the holy and famous Monk *Stephen* was charged as a diſturber of the Church's tranquility by the 330. Biſhops who would needs have the Images removed out of the Churches, which certainly was a point not of the greateſt conſequence to ſalvation. And yet becauſe men ought not to ſhrink from the leaſt truths under pretence of peace, that holy Religious man publickly oppoſed them, and it was upon that ground that he was at laſt condemned, as may be ſeen in the Annals of *Baronius*, *Ann.* 754.

Thus alſo were the holy Patriarchs and Prophets charged, as *Eliah* was, *to be troublers of the tranquillity of Iſrael*, and that the Apoſtles, nay, J. Chriſt himſelf, were condemned as the Authors of diſturbance and diſſention, becauſe they declared a ſaving hoſtility againſt the corrupt paſſions and the fatal extravagances of the Hypocritical Phariſees and inſolent Prieſts of the ſynagogue. And laſtly, all this is no more then the Scripture gives us a general repreſentation of, when entertaining us with a character of theſe falſe Teachers, who call by the name of divine thoſe things that are diabolical, as theſe Caſuiſts do at this day in their Morality, it ſayes, *Wiſdome* chap. 14. that they alſo give the name of peace to the moſt deplorable deſolation. *The extravagance of men, ſaith the wiſe man, is come to that height, that they give the incommunicable name of the Divinity to that which hath not the eſſence thereof, to flatter the inclinations of men, and to ſhew their complyance with the humours of Kings and Princes. And being not content to be ſo miſtaken in things divine, and to live in that errour which is a true war, they give the name of peace to*

a condition full of trouble and disorder. In magno viventes inscientiæ bello, tot & tanta mala pacem appellant.

It is therefore a principal truth of our Religion that there are certain times wherein it is necessary to trouble the possession of errour, which the wicked call peace, and this is a thing no way to be doubted of after the confirmation of so many Authorities. Now if ever there was an indispensable occasion and necessity to do it, let us examine whether there could be a greater or more pressing then there is at this day.

We finde the most numerous and most powerful body of men in the whole Church, that which hath the disposal of the consciences of all the greatest, bandying together and conspiring in the maintenance of the most horrid maximes that ever the Church groaned under. We find them, notwithstanding all the charitable admonitions that have been given them, both privately and publickly, obstinately countenancing Revenge, Avarice, gluttony, vain glory, self-love, and all the exorbitancies of corrupt nature, the profanation of the Sacraments, contempt of the ministeries of the Church, and the disparagement of the Antient Fathers, that they might introduce into their stead such Authors of their own as are most remarkable for their ignorance and temerity. And yet though we cannot but see the Church ready to be orewhelmed with this deluge of corruption, we must not presume, for fear of disturbing the peace, to call out to those that are entrusted with the conduct thereof, *save us, we perish.*

The most inconsiderable truths of Religion have been maintained even to the death, and yet 'tis expected we should quietly let go the most essential points of our Religion and the maximes that are most important and of greatest necessity in order to the salvation of men, because it is the pleasure, not of 300. Bishops, nor indeed of so much as one, nor of the Pope, but only of the society of the *Jesuits*, to overturn them as they please.

We

We deſire, ſay they, *to be at peace even with thoſe who are unwilling to have any*. Strange preſervers of peace who never yet ſuffered the leaſt writing to come out againſt their Morality, which they have not worried with their bloody Anſwers, and yet ſtill writing the laſt they will needs have us to ſit quiet while they remain in poſſeſſion of their unjuſt pretentions!

We thought it not amiſs to be the more large in the refutation of this reproach, becauſe there is not any they ſeem ſo much to inſiſt upon againſt us. For though there may be few perſons whom they can perſwade, that the Caſuiſts are holy Authors, yet is it not impoſſible, but they may meet with ſome whom they may cajol into a belief, that we are nevertheleſs very much to blame for diſturbing the peace of the Church by our oppoſition. For the ſatisfaction therefore of ſuch, have we thought fit to dreſs up this diſcourſe, to give them to underſtand that there are not two queſtions to be made upon this occaſion, but only one, and that it is impoſſible it ſhould at the ſame time be true, both, that the Morality of the *Caſuiſts* is *abhominable*, and that we are *blame-worthy* to diſturb their deceitful peace in oppoſing it.

Let it not therefore be expected that we ſhould ever forſake the cauſe of *Chriſtian Morality*; no, we have a greater tenderneſs for the *truth* then to be guilty of that baſeneſs. But to let them know withal how far we are alſo lovers of *peace*, we open them the gate of it as wide as we can, and declare, that we are ready to entertain them into our very hearts, aſſoon as they ſhall have abjured the pernicious maximes of their Morality, cited by us in our *Factum* and in our *Extracts*, read in, and taken out of their Authors in their own words, and aſſoon as they ſhall ſincerely renounce the pernicious APOLOGY FOR THE CASUISTS, and the miſchievous treatiſes of Divinity of *Eſcobar*, *Molina*, *Sanchez*, *Eſſius*, *Hurtado*, *Bauny*, *Amicus*, *Maſcarenhas*, and all books of that nature, which our Lords the Biſhops

call the *Plague of conſciences*. And thus ſtands the caſe between us. For here is not any thing to do, as they would maliciouſly make the world believe, concerning the differences which the *Curez* may have with the *Religious*. The queſtion now is not about any conteſtation concerning the priviledges of the *Jeſuits*, or of oppoſing their continual uſurpations upon the authority of the Curez. Though their books are full of miſchievous maximes as to that particular, yet did we purpoſely forbear all notice thereof in the Extracts we preſented to the Aſſembly of the Clergy, becauſe we would not bring in any thing into the general cauſe of the Church that ſhould concern us in particular. The matter therefore in agitation here is of the purity of chriſtian Morality, which we are reſolved not to ſuffer to be corrupted; and we are not the only men engaged in this deſign. The Curez of *Rouen*, by the authority of their Prelate are ready to ſecond us with a zeal truly Chriſtian and Paſtoral. And beſides, we have now in our hands no ſmall number of Deputations from the Curez of other cities of *France*, who with the like permiſſion of our Lords their Prelates, will earneſtly oppoſe theſe new corruptions, until ſuch time as thoſe who are the maintainers thereof ſhall renounce them.

Till then we ſhall continue to be their Proſecutors, whether they ſpeak well or ill of us it matters not; and we ſhall not diſclaim the truths which we have advanced in our *Factum*, to purchaſe at that price, the commendations they would then take occaſion to give us. *We ſhall not be diverted by either their curſes or bleſſings*, as the Scripture ſaith. They have not been able to frighten us, as enemies, nor ſhall they corrupt us, as flatterers. The have found us unmoved at their menaces, they ſhall finde us inflexible at their careſſes, and we ſhall expreſs our ſelves equally inſenſible of their injuries, and their inſinuations. We ſhall return the ſame conſtant countenance to all their different looks,

lookes, and we ſhall oppoſe, to the *duplicity* of the children of this world, the *Simplicity* of the Children of the Goſpell.

Done by the order of the Company, reported in the generall Aſſembly, of Munday the firſt of Aprill 1658. *and reviewed by the Deputies whoſe names are here under-mentioned.*

MAZURE, Doctor of *Sorbonne* and Curè of S. *Paules.*

ROUSSE, Doctor of the Society of *Sorbonne*, Curè of St. *Roch*, and Syndic of the Curez of *Paris.*

DEBREDA, Doctor of the Society of *Sorbonne* and Curè of St. *Andrewes* des Arcs.

MARLIN, Doctor of the Colledge of *Navarre*, and Curè of St. *Euſtache.*

DU PUIS, Batchelor of Divinity, Curè of the Sts. *Innocents*, and Syndic of the Curez of *Paris.*

FORTIN, Doctor of the Faculty of *Paris*, and Curè of St. *Chriſtopheres.*

GARGAN, Canon Regular of S. *Auguſtine*, and Curè of S. *Medardes.*

DAVOLE, Doctor of the Colledge of *Navarre* and Curè of St. *Peters* aux Bœufs.

It was reſolved alſo by the Company the very ſame day, that an Anſwer ſhould be made to another piece newly come abroad againſt the ſame FACTUM *of ours, divided into two parts, and entituled,* A Factum; by way of *Anſwer to the pretended Factum of the Curez of Paris, &c.*

THE END.

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